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A COMPLETE
GREEK AND ENGLISH LEXICON

FOR THE POEMS OF

HOMER,

AND THE HOMERIDÆ;

ILLUSTRATING THE DOMESTIC, RELIGIOUS, POLITICAL, AND
MILITARY CONDITION OF THE HEROIC AGE,
AND EXPLAINING THE MOST DIFFICULT PASSAGES.

BY

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P R E F A C E

TO

THE FIRST ENGLISH EDITION.

A SECOND edition of Crusius's Homeric Lexicon, considerably improved by the author, was very carefully reviewed by *Dr. Ameis*, of Mühlhausen, in the "Jahrbücher für Philologie und Pädagogik" for 1843. The substance of *Dr. Ameis's* valuable remarks was introduced into the *third* edition, which was published in 1848, after Crusius's death, by *Dr. Kühner*, who availed himself of some manuscript criticisms by another scholar, whose name is not mentioned.

The American translation by Professor Smith nearly anticipated the improvements of the third edition by embodying the remarks of *Ameis*. This translation I have carefully revised, and the far larger portion of the work has been compared with the third German edition. The additions of the American editor were enclosed in crotchets: these I have removed, wherever I found that Crusius or his German editor had adopted the correction or addition suggested by *Dr. Ameis*. I have also added, occasionally, the derivations of rare words as given by *Lobeck*, *Döderlein*, or *Lucas*; and have frequently substituted Cowper's translations for those of Voss, which often, especially in the case of happy compounds, lose all

their felicitous precision by being turned into English. I have also added, here and there, the explanations of the most recent editors, *Dübner* on the *Iliad*, *Fäsi* on the *Odyssey*. In carrying the work through the press, I have removed a very considerable number of false references (some of which still remain in the third German edition), and several erroneous interpretations, occasioned by a misapprehension of the German original, which a reference to the passage, as it stands in the poet himself, would have enabled the learned translator to avoid. Upon the whole, however, he has executed a difficult task successfully; and well deserves the thanks of English, as well as of American students.

T. K. A.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within* a moderate compass, to the numerous readers, and especially to the young readers of these poems, every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools, should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connexion with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns, and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

* Before speaking further of the plan of this work, it is proper, perhaps, that I should justify myself in applying to it the expression, "A complete Lexicon."

The most copious Lexicon of Homer we possess, is the work of *Damm*, which appeared in 1765, under the title: "*Novum Lexicon Græcum etymologicum et reale, cui pro basi substratæ sunt concordantiæ Homericæ et Pindaricæ.*" It embraces, as is well known, in addition to the Pindaric vocabulary, all the words to be found in the Iliad and Odyssey, with a careful citation of the passages in which they occur. In the last edition it has been improved, in point of convenience, by an alphabetical arrangement; and by the copious additions of Prof. Rost of Gotha, it has been brought nearer to the present

standard of Greek scholarship. Although that carefully-executed work is not to be brought into comparison with the present, in respect to its extent and peculiar design, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the *Iliad* and *Odyssey*, as *ἄμαθος*, *ἀμπίρω*, *ἀναπίρω*, *Δύμη*, *Ἑλικάων*, *ἐκτάδιος*, *ἐλάσσων*, *πολύτρητος*, *ρύσος*, *φώκη*, etc. was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index Vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A; and the separately-published Lexicons of the *Iliad* and *Odyssey*, by *Lünemann*. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks*, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the Epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in

* I need not say, that this applies in a still higher degree to the admirable Lexicon of Liddell and Scott.—T. K. A.

addition the Epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently-published Grammar of my valued colleague, Dr. Kühner [in the 3rd Ed. to his School Grammar]. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connexion with the common forms, the poetical forms are also given. Finally, I have thought it expedient, according to the derivation of the Grammars, to place the different forms of a root under the form which is in use as the Present, cf. ἀκκιζω, ἀραρίσκω, δαρίσμαι, &c.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets are designated as poetic, and if found only in Epic writers, as Epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavoured to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labours of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connexions, are printed in spaced type [in this Ed. in Italics]; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been paid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as βασιλεύς, δῆμος, of the mythological articles, of the names of clothes, weapons, &c. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connexion, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to

supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connexion. This desideratum I have endeavoured to supply, and have also marked the so-called *ἄπαξ εἰρημένα* with †. In order to distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey.

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least one translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word under which the explanation is given, because, in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, *Diss. de Mythol. Græcorum Antiquissima*, and *De Historiæ Græcæ Primordiis* (Opus. II. 1827). I have thus endeavoured to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of Greek proper names*. That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's *Handbuch der Mythologie aus Homer und Hesiod*, E. L. Cammann's *Vorschule zu der Iliade*, and D. E. Jacobi's *Handwörterbuch der griechischen und römischen Mythologie*. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's *Geographie der Griechen und Römer*, Otfried Müller's *Geschichte hellen. Stämme*, I. Bd., etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

* Griechisch-Deutsches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, etc. Hanover, 1832.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that of Wolf; in connexion with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann, and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttmann's *Lexilogus*, *Lehrs de Aristarchi Studiis Homericis*, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, *Grammat. Dialectici Epicæ*, Vol. I. L. 1, which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in the press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labour bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hanover, Nov. 1835.

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ABBREVIATIONS.

absol. signifies absolute.	Ion. signifies Ionic.
accus. „ accusative.	iterat. „ iterative.
act. „ active.	κ. τ. λ. „ καὶ τὰ λοιπά = etc.
adj. „ adjective	Lex. „ Lexicon.
adv. „ adverb.	Buttm. Lex. Buttmann's Lexilogus
Æol. „ Æolic.	metaph. „ metaphorical.
aor. „ aorist.	mid. „ middle.
Apd. „ Apollodorus.	neut. „ neuter.
Apoll. or Ap Apollonii Lex. Homericum.	Od. „ Odyssey.
Att. „ Attic.	optat. „ optative.
Batr. „ Batrachomyomachia.	partep. „ participle.
comm. „ common, commonly.	pass. „ passive.
compar. „ comparative.	perf. „ perfect.
conj. „ conjunction.	plupf. „ pluperfect.
dat. „ dative.	plur. „ plural.
depon. „ deponent.	poet. „ poetic.
Dor. „ Doric.	signif. „ signification, signifies.
Ep. „ Epic.	sing. „ singular.
epith. „ epithet.	subj. „ subjunctive.
fem. „ feminine.	V. „ Vater or Voss.
fut. „ future.	= „ equivalent to.
gen. „ genitive.	† „ ἀπαξ εἰρημένον.
h. „ hymn.	! „ doubtful.
Il. „ Iliad.	* „ only in the hymns.
imperat. „ imperative.	*Il. „ only in the Iliad.
imperf. „ imperfect.	*Od. „ only in the Odyssey.
infin. „ infinitive.	[] „ additions by the Translators, or by the English Editor.
intrans. „ intransitive.	

Cp. = Cowper.

Db. = Dübner.

Död. = Döderlein.

Fäs. = Fäsi.

Note.—To save space "Il." has been omitted; so that references to which "Od." is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

A.

A, the first letter of the Gr. alphabet; as a numeral *one*; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or *books*), both of the Iliad and Odyssey, are distinguished by the 24 letters of the Gr. alphabet.

a, in composition, is 1) a *privative* (before a vowel commonly *av*), the English *in-* or *un-*, denoting a *negation* of the idea; sometimes also giving it a *bad* sense; *ἀδελγός*, *in-visible*, *ἄπαις*, *child-less*, *ἄβουλος*, *ill-advised*, *ἀναίτιος*, *in-nocent*. 2) a *copulative* [answering to the adv. *ἅμα*], indicates primarily a connexion of two objects, also mly conveying the notion of *equality*, *collection*, and *intensity*; *ἄλοχος* (*λέχος*), *bedfellow*, *wife*; *ἀτάλαντος*, *equiponderant*; *ἄθροος* (*θρέω*), *assembled*, *crowded together*. 3) a *intensive*, strengthening the adj. with which it is compounded and answering to the adv. *ἄγαν*, *ἄβρομος*, *loud roaring*; *ἄσπερχής*, *very impetuous*. This *intensive a* is found in but very few compounds [if at all] and is denied by many Gram. 4) a *euphonic* is prefixed for mere sound's sake to many words beginning with two consonants; *ἄβληχρός* for *βληχρός*; *ἄστεροπῆ* for *στεροπῆ*.

ā, interj., an exclamation denoting *displeasure*, *pity*, *astonishment*; *oh! ah! ā dei! āh*, *wretch!* 11, 441.

ἀάτος, *ov*, poet. (*άάω*), 1) *inviolable* = *what one does not dare to violate*; epith. of the waters of the Styx, 14, 271. 2) = *what one cannot violate, cannot injure*, &c.; as an ep. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called *inviolable*, because the gods swore by them an oath *not to be broken*; and in the Od. the contest is called *inviolable*, i. e. *that which may not be spoken against*, hence *honorable, distinguished*; but Passow translates the word *irrevocable*, i. e. a contest whose result is decisive. The old Gram. suppose either a double a privative, or an a intensive, and explain *άάτος* by *πολυβλαβής*, *very injurious*.

άάγής, *ες* (*άγνυμι*), *not to be broken, difficult to break, strong*, *ρόπαλον*, Od. 11, 575.†

άάομαι, *depon*. mid. see *άάω*.

* **άάπτος**, *ov*, poet. (*άπτομαι*), *not to be touched, unapproachable, invincible*, epith. of the strong hands of the gods and heroes. 1, 567. 7, 309.

άάσχερος, *ov*, Ep. for *άσχερος*.

άάω, poet. (*≡ ≡ ≡*), aor. 1. act. *άάσασα*. contr. *άσασα*, aor. mid. *άασάμην*, 3. sing. *άασατο*, aor. pass. *άάσθην*. Of pres. only 3 sing. mid. *άάται*. 1) Act. trans. to *injure, to harm*, with acc. *ή ρά τιν' ήδη βασιλίων τηδ' άτη άσας*; hast thou ever before injured any king by such misfortune? i. e. brought him into such misfortune? 8, 236. b) Especially to *injure in the understanding, to insultate, to befool, to mislead, to delude*, with and without *φρένας*: *οίνω*, to stupify his mind with wine, Od. 21, 297. *άσαν μ' έταροι*, my companions befooled me, Od. 10, 68 [in this passage it is, *have wronged or injured me*]; and *δαίμονος άσασα*, Od. 11, 61; hence pass. *to be deluded, insultated, blinded, to fall into disaster*, 16, 685. *Άτη, ή πρώτον άσάσθην*, Ate, by whom I was first infatuated, 19, 138. *άασθεις φρεσίν*, Od. 21, 301. II) Mid. [exclusively in ref. to the mind] to *delude oneself, to let oneself be deceived, to mistake, to err, to act foolishly*, 9, 116; also *άασατο μέγα θυμώ*, he was utterly infatuated in mind, 11, 340. b) As dep. mid. with acc. to *lead astray*, 19, 91.

* **Άβ ακέω** (*βάζω*), poet. aor. *άβάκησα*, properly, *to be without speech*; gener. to *be uninformed, to be ignorant, to be unsuspicious*, Od. 4, 219.†

* **Άβαντες**, *oi*, the *Abantes*, the earliest inhabitants of the island of Euboea, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Euboea under king Abas; according to Strabo they came from Thrace, 2, 536.

* **Άβαρβαρηή**, *ή* (from *ά* and *βάρβαρος* native), a fountain nymph, mother of Aeseus and Pedasus by Bucolion, 6, 22.

* **Άβας**, *αντος*, *ο* (from *ά* and *βαίνω* not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes, 5, 148.

* **Άβιοι**, *oi*, the *Abii*, nomadic Scythians in the north of Europe, accord. to Strabo, VII. p. 360, on the Ister, 13. 6. † (prop. *poor, needy*, from *α* and *βίος*: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[*άβιος*, *ov*, see * *Άβιοι*.]

* **άβλαβέως**, poet. for *άβλαβώς*, adv. (*άβλαβής*), *harmlessly, without harm*, h. Merc. 83.

* **άβλαβή**, *ή*, poet. for *άβλάβεια* (*βλάβ*).

πρω), *invulnerability*. 2) *harmlessness, innocence*; in the plur. ἀβλαβία νόοιο, h. Merc. 393.

*Αβληρος, ὁ, a Trojan, killed by Antilochus, son of Nestor, 6, 32.

ἀβλής, ἦτος, ὁ, ἦ, poet. (βάλλω), *not discharged, unshot*, epith. of an unused arrow, 4, 117. †

ἀβλητος, ον, poet. (βάλλω), *not hit, unhurt*, 4, 540. †

ἀβληχρός, ἦ, ὅν (α euphon. and βληχρός), *weak, powerless, gentle*; χεῖρ, the feeble hand of Venus, 5, 337; τεῖχος, a weak wall, 8, 178; θάνατος, a gentle death, Od. 11, 135. [Cf. ἀμαλός and μαλακός. Buttin. Lex. 194.]

ἀβρομος, ον (α intens. and βρόμος according to Apoll. Lex.), *loud-shouting, very clamorous*. Epith. of the Trojans, 13, 41. † Passow with Eustath. makes α euphon. and translates *clamorous*. Buttin. makes α copulative, and translates *shouting together*.

ἀβροτάζω, poet. (prob. from aor. 2 ἀμβροτεῖν, Epic for ἀμαρτεῖν), *to miss, τινός any one: found only in aor. 1 subj. μήπως ἀβροτάζωμεν* (ep. for ἀβροτάζωμεν) ἀλλήλοις, *lest we miss one another*, 10, 65. † See Thiersch. § 232. Buttin. Lex. p. 82.

ἀβροτος, ἦ, ον, later ος, ον, poet. (βροτός = ἀμβροτος, *immortal, divine, holy*. νύξ ἀβρότη, *sacred night*, because it is a gift of the gods, 14, 76. (The meaning *without men* is doubtful. See Buttin. Lex. p. 83.)

*Αβύδος, ἦ, *Abydos*, a city in the Trojan dominion on the Hellespont, opposite Sestos, now *Avda*, 2, 336. Hence the adv. *Αβυδόθεν, *from A.*, and *Αβυδόθι, *in or at A.*

ἀγάσθαι, see ἀγάμαι.

ἀγαγον, see ἀγω.

ἀγάζομαι, pres. not used by Homer, but supplies the tenses assigned to ἀγάμαι.

ἀγαθός, ἦ, ὅν, *good, excellent, strong*, distinguished of its kind. α) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοὴν ἀγαθός, *good in the battle-cry* (see βοή), epith. of leaders. β) Of birth, *noble, high-born* (opposed to χέρηες), Od. 15, 324. γ) Of things and states, εἰς ἀγαθὰ εἰπεῖν, *mutheisai*, *to speak for good*, 9, 102. 23. 305. (cf. φρονεῖν) πείθεσθαι εἰς ἱγαθόν, 11, 789. ἀγαθὰ φρονεῖν, *to be well-intentioned, right-minded*, 6, 162. Neut. pl. subst. ἀγαθά, Od. 14, 411. Irreg. comp. ἀμείνων, βελτίων, κρείσσω, λυτῶν, ἰπερί. ἀριστος, βέλτιστος, κράτιστος, λυίστος, etc. [Lobeck doubts the relationship between ἀγαθός and ἀγάμαι, which Buttin. approves of. Path. Serm. Græc p. 363.]

*Αγάθων, ὠνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, 24, 249.

ἀγαίομαι, Ep. form of ἀγάμαι, only in pres. in the sing., *to be indignant, to be angry*, Od. 20, 16. †

αγκλειής, ἐς, poet. (ἀγαν, κλέος), gen. εός, *very illustrious, famous, glorious*,

generally of men; once of Hephæstus (Vulcan), *Il. 21, 379.

*Αγκλειής, contr. ἦς, ἦος, ὁ, a Myrmidon, father of Epigeus, *Il. 16, 571.

ἀγκαλειτός, ἦ, ὅν = ἀγκλειής, poet. *very celebrated, famous, glorious*, generally of men. β) Of things: only ἀγκαλειτή εκατόμβη, a glorious hecatomb, Od. 3, 59. ἀγκαλυτός, ὅν, poet. (κλυτός), prop. of which one hears much, *far-famed, most glorious*, generally of men. γ) Of things: only ἀγκαλυτὰ δώματα, Od. 3, 388. 428.

*ἀγαλλίς, ἴδος, ἦ, a bulbous-rooted flower of the Iris tribe, perhaps the sword-lily, h. Cer. 7, 226.

ἀγάλλομαι, mid. only pres. *to glory or exult in*, *to be proud of* any thing, with the dat. generally in the partec. spoken of men: ἵπποισιν καὶ ὄξεσφιν, *proud of horses and chariots*, 12, 114. Of gods: of the Thiræ, h. Merc. 553. Of Pan: φρένα μολπαῖς, *to be proud in heart of the songs*, h. 18, 24. Of mares: πῶλοισιν, *exulting in their foals*, 20, 222. Of birds: περὶ γέσσι, *exulting in their wings*, 2, 462. Of ships (met.): Διὸς οὐρῳ, *to exult in the fair wind of Zeus*, i. e. *to be favoured with a fair wind*, Od. 5, 176. β) With a partec. of Hector: ἀνάλλεται ἔχων τεύχεα, *he exults in arms*, 17, 473.

ἀγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, πᾶν ἐφ' ᾧ τις ἀγάλλεται], an ornament, a jewel, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, a *glorious or acceptable offering*. Of the Trojan horse, ἀγαλμα θεῶν, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438. [The meaning *image*, etc. is post-Homeric.]

ἀγάμαι, dep. mid. a collateral Ep. form of ἀγάομαι and ἀγαιομαι, fut. ἀγάσομαι, (Wolf νεμεσήσεται, Od. 1, 389). aor. 1. Ep. ἡγασάμην, ἡγασάμην. (Fr. ἀγάμαι only 1 sing. pres. fr. ἀγάομαι 2 pl. pres. ἀγάασθε Ep. for ἀγάσθε. Inf. pres. ἀγάασθαι for ἀγάσθαι, 2 pl. impf. ἡγάασθε for ἡγάσθε.) 1) *to esteem*, in a good sense, *to admire, to venerate*, with acc. 3, 101; μῦθον, 7, 404; without acc. *to wonder*, Od. 23, 175; with partec. 3, 224. 2) *to consider as too great*; in a bad sense, *to envy, to grudge* (in which signif. Hom. uses the pres. ἀγάομαι and ἀγαιομαι), with the dat. of pers. spoken of (especially of the gods, 17, 71), and acc. of the thing: τὰ μὲν πον μέλλεν ἀγασσέσθαι θεὸς αὐτός, but this must even a god have envied [if it had happened: and therefore it did not happen. F.], Od. 4, 181; and with inf. νῦν μοι ἀγάσθε, θεοί, βροτὸν ἄνδρα παρῆναι, now ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 565. 3) *to be offended with, to be angry at*, with acc. κακὰ ἔργα, Od. 2, 67; κῶτος *to be offended, to regard with anger*, 14, 111.

*Αγαμεμνονίδης, ον, ὁ, son of Agamemnon = Orestes, Od. 1, 32.

Ἀγαμέμνων, οὐός, ὁ (fr. ἄγαν and μένω most constant), son of Atreus, grandson of Pelops, king of Mycenæ, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chrysês, and when obliged to restore his daughter, he caused Briseïs to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq., Ægisthus, who had seduced his wife Clytemnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. Ἀγαμέμνεος, ἑν, ἑόν, belonging to A.

Ἀγαμήδη, ἡ, daughter of Augêas, king of Elis, wife of Melius. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

Ἀγαμήδης, οὐός, ὁ (fr. ἄγαν and μῆδος counsel, son of Erichonius king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

ἄγαμος, ον (γάμος), unmarried, 3, 40. ἄγανίφος, ον, poet. (νίφος), very snowy, covered with snow, epith. of Olympus, whose summit according to the statement of travellers is never free from snow, *1, 426. 18, 186.

ἄγανός, ἡ, ὄν, poet. γάρος, γάρυμαι. 1) gentle, mild, lovely, ἔπει. 2) βίαιος. Od. 2, 230. ἄγανὰ βέεα, the gentle arrows of Apollo and Artemis (Diana), since unladen, gentle death in operation to the latter produced by long sickness) was ascribed in the case of men to Apollo, and of women to Artemis, Od. 3, 280. 15, 411. See Apollo and Artemis. 2) Active, rendering mild, propitiatory, agreeable, welcome, δῶρα, 9, 113; εὐχολή, a grateful vow, 9, 499. Od. 13, 357.

ἄγανόφροσύνῃ, ἡ (φρήν), mildness, gentleness, 24, 772. Od. 1, 203.

ἄγανόφρων, ον, gen. οὐός, poet. (φρήν), of a gentle disposition, mildly disposed, 20, 467.

ἄγαμαι, Ep. form of ἄγαμαι, q. v. ἄγαπάω and ἀγαπάζομαι as dep. mid. = ἀγαπάω, only in the pres. 24, 464. Od. 7, 35. 16, 17.

ἄγαπάω (akin to ἄγαμαι), aor. ἡγάπησα, poet. ἀγάπησα, 1) to receive kindly, to treat with kindness or attention, with acc spoken generally of men, Od. 16, 17. 23, 214; of a god: θεὸν ὧδε βροτοῖς ἀγαπαῖμεν ἄντην, that a god should thus openly favour mortals, 24, 464. 2) to be content, to be satisfied, οὐκ ἀγαπᾷς, ὅ (= οὐτι) ἔκταλος δαίνουσαι; art thou not content, that thou featest in quiet? Od. 21, 289. 3)

ἀγαπάζομαι, dep. mid.: its parterp. stands in an absolute sense with φιλέω and κυνέω. οὐκ ἀγαπαζόμενοι φιλέουσ', do not cordially entertain, Od. 7, 38. welcome, 21, 224.

ἀγαπήνωρ, οὐός, ὁ (ἀνὴρ), manhood-loving, manly, bold, brave, epith. of heroes, 8, 114, Od. 7. 170.

Ἀγαπήνωρ, οὐός, ὁ, son of Ancæus, grandson of Lycærgus, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, 2, 610. Comp. Apd. 3, 10. 8.

ἀγαπήτός, ἡ, ὄν (ἀγαπάω), beloved, dear, epith. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπήτως, with love, cheerfully, willingly, Batr.

ἀγαρῶος, ον, poet. ῥέω, strong flowing, epith. of the Hellespont, 2, 846; of the sea, h. in Ap. 1.

Ἀγασθένης, εὐός, ὁ (adj. ἀγασθενής, very strong), son of Augæas, king of Elis, father of Polyxenus, 2, 624.

ἄγαστονος, ον, poet. (στένω), properly, strong-sighing; then loud-roaring, deep-roaring; epith. of Amphitrite, Od. 12, 97. h. Ap. 94.

Ἀγαστροφός, ὁ (from στρέφω turning himself often), son of Pæon, a Trojan, killed by Diomedes, 11, 338.

* ἀγατός, ὄν, poet. for ἀγαστός, admired, neut. as adv. h. Ap. 315.

Ἀγανή, ἡ, daughter of Nereus and Doris, 18, 42; (in Wolf and Spitzner Ἀγανή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

ἄγανός, ἡ, ὄν (ἄγαμαι), admirable, wonderful, glorious, excellent, noble, generally epith. of kings and heroes; also of the Hippomolgi, 13, 5; of birth, μνηστήρες ἄγανοί, noble suitors; of the Phæacæ: πομπῆς ἄγανοί, excellent conductors, Od. 13, 71; and of Proserpine, Od. 11, 213. Superl. ἀγανότατος, Od. 15, 229.

ἄγγελίη, ἡ (ἄγγελος), a message, an embassy, news, tidings. ἄγγελίη τινός, a message from or about any one, 15, 640; and ἄγγελίην πατρός φέρεω, to bring tidings of the father, Od. 1, 408. ἄγγελίην ἐλθεῖν, to come on an embassy, i. e. to bring a message, as an ambassador, 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ ἄγγελλίης = ἄγγελος; but the best modern critics suppose an accus. or a gen. sing. of the fem. ἄγγελή, cf. Buttm. Lex. (in voc.) Thiersch § 268, 2. Spitzner Il. 13, 252. ἄγγελίην ἐπὶ (Wolf. ἐπὶ) Τυδῇ στείλαι, they sent Tydeus on an embassy, 4, 384. ἦλθε σεύ' ἐνέκ' ἄγγελλίης (gen. caus.), connect thus, ἦλ. ἄγγ. σεύ' ἐνεκα, he came on account of a message on your behalf, 3, 205. ἡέ τευ ἄγγελλίης μετ' ἐμ' ἦλθες; or comest thou to me on account of some message? 13, 252. ἄγγελλίης οἰχνεσκε, he was wont to go on account of a message, i. e. to carry messages, 15, 640.

ἄγγελλίης, ὁ, Ion. for ἀγγελίας, ον, ὁ, according to the ancients a form of ἄγγελος,

see ἀγγελίη; cf. Rost. ausf. Lex. who defends the view of the ancients, a messenger, an ambassador. ἡλ. σὺ ἐνεκ' ἄγγ. he came as an ambassador on thine account, 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, δ = ἄγγελος, a messenger, h. in Merc. 296. Comp. ἐριθος.

ἀγγέλλω (ἄγω), fut. ἀγγέλω, Ep. for ἀγγεῶ, aor. ἤγγειλα, aor. mid. ἤγγειλάμην, to bear a message, to give information, to bear tidings; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) to announce, recount, report; with accus. of the thing, ἐσθλά, 10, 448; ἔπος, 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκες ἀγγελοῦντας παῖδας προθήβας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8, 517; comp. Od. 16, 350.

ἄγγελος, ὁ, ἡ, a messenger, an ambassador, whether male or female: heralds are called Διὸς ἄγγελοι, messengers of Zeus, 1, 331; Ὅσσα, 2, 93; also birds by whose flight divination was performed, 24, 292. 296.

ἄγγος, εὖς, τό, a vessel for wine, milk, etc. 2, 471. Od. 2, 289; a jar, pail, &c.

ἄγε, ἄγετε, properly imperat. fr. ἄγω, bear; then, as interject. up! on! come on! quick! Often strengthened: ἄλλ' ἄγε, ἄγε δὴ, up, then! on, then! comm. with imperat. also with the 1 and 2 pl. subj. ἄγε δὴ τραπέομεν, 3, 441. ἄγε δὴ στῶμεν, 11, 348; and ἄγετε περιφραζώμεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; once only with imperat. 3 plur 2, 437 ἄλλ' ἄγε—ἀγείροντων. On εἰ δ' ἄγε, up, then! see ei.

ἀγείρω (ἄγω), aor. ἤγειρα, Ep. ἀγείρα, perf. pass. ἀνήγειρμαι, aor. 1. pass. ἡγέρην. Peculiar Ep. forms: 3 pl. piupf. ἀγγεράτο, 3 pl. aor. ἡγέρην for ἡγέρθησαν, aor. sync. 2 mid. ἀγρόμην, part. ἀγρόμενος. 1) Active, to collect, to assemble; spoken of men, with accus. λαόν, 2, 438; ἀγορὴν, to call an assembly, Od. 2, 28. 6) Of things: to collect, δημόθεν ἀλφίτα καὶ οἶνον, Od. 19, 197; πύρρα, to collect by begging pieces of wheat bread, Od. 17, 362. 11) Mid. with the sync. aor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτόν, 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, 18, 245. 6) Trop. in the aor. pass. ὅτε δὴ ἀμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart, i. e. when he came to himself, 22, 475. Od. 5, 453. ἀψορόν οἱ θυμὸς ἐνὶ στήθεσσι καὶ ἀγέρθη, courage 'hope' returns: to his breast, 4, 152. μάτην ἤγειρας, 13, 778, belongs to ἐγείρω, q. v. Of like import are the poet. forms ἡγέρεσθαι, ἡγέρεοντο, and ἡγέρεσθαι accord. to Arist. for ἡγέρεσθαι.

ἀγέλαος, αἰή, αἶον (ἀγέλη), belonging to a herd, grazing in herds. 11. and Od. epith. of cattle.

Ἀγέλαος, Ion. Ἀγέλεως, ὁ (fr. ἄγω and

λαός leader of the people), 1) son of Phradmon, a Trojan, whom Diomedes slew before Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of Damastor, a suitor of Penelope, slain by Ulysses, Od. 22, 293.

* ἀγέλαστος, (ον γελάω), without laughing, sad, h. Cer. 200; hence ἡ Ἀγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Apd. In Od. 8, 307, in some editions ἀγέλαστα stands for γελάστα.

Ἀγελείη, ἡ, poet. (ἄγω, λεία), the collector of booty, epith. of Minerva as the protectress of heroes, 11. and Od.

ἀγέλη, ἡ (ἄγω), herd, crowd, with and without βοῶν and ἵππων, 19, 281.

ἀγελήδον, adv. (ἀγέλη), in herds, in crowds, 16, 160. †

ἀγέληφι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ἀγέμεν, poet. for ἄγειν.

ἄγεν, Ep. for ἐάγησαν, see ἄγνυμι.

ἀγέραστος, (ον γέρας), without a present as a token of honour, unrewarded, 1, 119. †

ἀγερέσθαι, Ep. form, fr. ἀγείρω, more correctly ἡγερέσθαι, which see.

ἀγερθεν, poet. for ἡγέρθησαν, see ἀγείρω. ἀγέρωχος, (ον γέρας), honour-loving, ambitious, noble-minded, epith. of the Trojans, Mysians, and Rhodians, 2, 654. 10, 430; and of Periclymenus, Od. 11, 286. Used, according to the Gram., by Homer in a good sense; later, insolent, overbearing; further, see Buttm. Lex. The derivation is uncertain; prob. fr. a n. 3, γέρας, ἔχω (hence = richly-gifted); cf. τιμᾶχος.

ἄγη, ἡ (ἀγαμαι), awe, admiration, veneration, 21, 221. Od. 3, 227.

ἄγη, Ep. = ἐάγη, see ἄγνυμι.

ἀγγεράτῃ, (ον γέρας), see ἀγείρω.

ἀγνηροπία, ἡ (ἀγνήρω), manliness, lofty courage, bravery; spoken generally of men; of beasts, boldness, strength, 12, 46. 2) arrogance, pride, insolence; in the plur. ἀγνηροπῆσιν ἐνέειναι τινά, to inspire any one with arrogance, *11. 9, 700.

ἀγῆνωρ, ορος, ὁ, ἡ, poet. (ἀγαν; ἀνῆρ), very brave, courageous, bold, epith. of heroes; also θυμός, 9, 398. 2) In a bad sense, arrogant, proud, insolent, μνηστῆρες, Od. 1, 144; and spoken of Achilles, 9, 699; θυμός, 2, 276.

Ἀγῆνωρ, ορος, ὁ, son of Αντιφῶρ and Θεαῖα, one of the bravest Trojan heroes, who contended even with Achilles, 11, 59.

ἀγήρας, (ον, contr. ἀγῆρας, (ων γῆρας), not growing old, ever young; often in connexion with ἀθάνατος, 8, 539; imperishable, eternal; spoken of the ægis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

ἀγῆρας, (ον = ἀγῆρας, (ον, see ἀγῆρας. ἀγῆτός, ἡ, (ον ἀγαμαι), admired, admirable, distinguished, glorious; with accus. εἶδος ἀγῆτός, glorious in form, 5, 778. 24, 376; φρένας, Od. 14, 177.

ἀγινέω (a protracted form of ἄγω), fut. ἀγινήσω, h. Ap. 57; to lead, to drive; to

bring, to fetch; spoken of things, like ἄγω: ὕλην, 24, 784. Od. 17, 294.

ἀγκαῖομαι, depon. mid. (ἀγκάς), *to take up in the arms*; with accus. νεκρὸν ἀπὸ χθονός, *to take up a dead body from the earth*, 17, 722. †

* Ἀγκαῖος, ὁ (lit. embracing with the arms, fr. ἀγκαί), 1) son of *Lycurgus* and *Eury-nome*, father of *Agarēnor*, king of *Arcadia*, 2, 609. 2) an *Ætolian* from *Pleuron*, a powerful wrestler who was vanquished by *Nestor* in the funeral games in honour of *Amarynceus*, 23, 635.

* ἀγκαλέω, Ep. for ἀνακαλέω, *to call upon, to invoke*; h-nec ἀγκαλέουσιν, as *Herm.* reads for καλέουσιν, h. in *Ap.* 373.

ἀγκαλῖς, ἶδος, ἡ, prop. a dimin. of ἀγκάλη, *the arm*; only in the plur. *the arms*; dat. ἐν ἀγκαλίδεσσι φέρειν, *to bear in the arms*, *11. 18, 555. 22, 503.

* ἀγκαλος, ὁ = ἀγκαλῖς, h. *Merc.* 82.

ἀγκάς, adv. (prop. accus. from the obsolete ἀγκή), *with or in the arms*, in connexion with ἔχειν, λάσσεσθαι, μάπτειν, 5, 371. 23, 711. Od. 7, 252.

ἀγκιστρον, τό (ἀγκος), *a barb, a fish-hook*, *Od. 4, 369. 12, 322.

ἀγκλίνας, poet. for ἀνακλίνας, part. aor. from ἀνακλίνω.

ἀγκοῖνη, ἡ, poet. (ἀγκών), *the elbow*; plur. *the arms*, only in the dat. ἐν ἀγκοῖνῃσι τινος ἱαύειν, *to rest in the arms of any one*, 14, 213. Od. 11, 261.

ἀγκος, εὖς, τό, prop. a curve, hence *the elbow, the arm*. λαβεῖν τινα κατ' ἀγκέα, *to take any body in one's arms*, h. in *Merc.* 159. Comp. *Herm.* Commonly, 2) *a mountain-glen*; a *glen*, *dale*, 20, 490. Od. 4, 337.

ἀγκρεμάσασα, see ἀναγκρεμάννυμι.

ἀγκυλομήτης, εὖς, ὁ, ἡ, poet. (μήτις), *that has crafty* (lit. *crooked*) *designs, wily, politic, artful*, epith. of *Kρόνος* (*Saturn*), because he overreached his father *Uranus*, 2, 205. 319. h. in *Ven.* 22.

ἀγκύλος, ἡ, ὄν (ἀγκή), *bent, curved, crooked*, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

ἀγκυλότοξος, ὄν, poet. (τόξον), *furnished or armed with bent bow*, epith. of the *Pæonians*, *11. 2, 848.

ἀγκυλοχείλης, ὄν, ὁ, poet. (χείλος), *having a hooked bill or beak*, epith. of birds of prey, 16, 428. Od. 19, 538.

ἀγκυλοχῆλης, ὄν, ὁ, poet. (χηλή), *having crooked claws*, *Batr.* 296.

ἀγκών, ὠνος, ὁ, prop. the angle formed by bending the arm, *the elbow*, 5, 582. 2) ἀγκών τεύχεος, the salient (or jutting) angle of the wall, 16, 702.

* ἀγκαλῆειρος, ὄν, poet. (θεῖρα), *having beautiful hair, bright-haired*, epith. of *Pan*, h. in *Pan.* 5.

ἀγλαῖω, poet. (ἀγλαός), *to make splendid or glittering*; in *Hom.* only in mid. fut. infin. ἀγλαΐεσθαι, *to exult in, to be proud of a thing*; with the dat. σέ φημι διαμπερές ἀγλαΐεσθαι, *I declare that thou shalt glory in them perpetually* (i. e. all thy life long), 10, 331. †

ἀγλαΐη, ἡ, poet. (ἀγλαός), 1) every thing possessing external splendour, *beauty, blooming appearance, ornament*; a) in a good sense, spoken of *Penelope*: ἀγλαΐην ἐμοὶ θεοὶ ὤλεσαν, *the gods have destroyed my bloom*, Od. 18, 180. Ἀμφότερον, κῦδος τε καὶ ἀγλαΐη καὶ ὄνειρα δειπνήσαντας ἴμεν, sc. ἐστί. [Here it seems to denote the joyous look opp. to an exhausted jaded one: κῦδος καὶ ἀγλαΐη form one complex notion.] Both strength with a joyous countenance and refreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. *Voss*. Od. 15, 78; of a spirited horse, ἀγλαΐφει πεποιθώς, *trusting to his beauty*, 6, 510; therefore b) in a bad sense, *ostentation, pride, vanity*; also in the plur. of the goat-herd, *Melantheus*: ἀγλαίας φορέειν, *to exhibit pride*, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. *festive joy, festivity*, h. *Merc.* 476.

Ἀγλαΐη, ἡ, *Aglæa*, wife of *Charopus*, mother of *Nireus*, 2, 672.

ἀγλαΐφει, poet. dat. from ἀγλαΐη.

* ἀγλαόδωρος, ὄν, poet. (δῶρον), *with splendid gifts, or splendid in gifts*, epith of *Ceres*, h. in *Cer.* 54. 192.

ἀγλαόκαρπος, ὄν, poet. (καρπός), *with splendid fruits, fruit-distributing*; δένδρεα, Od. 7, 155; epith. of *Cer.*, h. *Cer.* 4. 2) *having beautiful hands* [lit. *wrists*]; εταίραι, h. in *Cer.* 23.

ἀγλαός, ἡ, ὄν, poet. (ἀγάλλω), *glittering, splendid, beautiful*; in a literal sense: ὕδωρ, *sparkling water*, Od. 3, 424; metaph. ἀποινα, *splendid ransom*, 1, 23; εὖχος, 7, 203. Often spoken of men: *distinguished, excellent, glorious*; of *Paris*: κέρα ἄγλαε, *who maketh a display with the bow*, 11, 385; in a bad sense. See also κέρας.

ἀγνοίεω, poet. for ἀγνοέω (νοέω), aor. ἡγνοήσα, Ep. iterative form, ἀγνώσασκε, Ion. for ἀγνώσασκε, (incorrectly written ἀγνώσασκε, Od. 23, 95), *not to know, not to perceive*, mly with a negative, οὐκ ἡγνοίησε, *she did not fail to observe*, 1, 537. In *Od.* 24, 218, for αἰκέμ' ἐπὶ γνοίῃ — ἡε κεν ἀγνοίησι, *we should undoubtedly read with Thiersch.* § 216, 49. the subj. ἀγνοίησι. The subj. is required by περισφ. and φράσσ.; hence we must also read ἐπὶ γνῶνῃ for ἐπὶ γνοίῃ.

ἀγνός, ἡ, ὄν, pure, chaste, holy, epith. of *Artemis* and *Proserpine*, Od. 5, 123. 11, 386; once ἀγνὴ ἑορτή, *a holy feast*, Od. 21, 259; ἄλσος, h. in *Merc.* 187. Hence aor. ἀγνώς, *Ap.* 121.

* ἀγνος, ἡ and ὁ, a kind of willow-tree, *the chaste-tree* [viteæ agnuscastus], h. *Merc.* 410.

ἀγνῦμι, fut. ἀξω, aor. 1. ἦξα, Ep. ἔαξα, aor. 2 πασα. ἐάγη, Ep. ἀγην (α once α), *to break, to break in pieces*, with accus. πολλοὶ ἵπποι ἐξάντ' λίπον ἄρματ' ἀνέκταν, *many horses having broken left behind the chariots of their masters*, 16, 371

(ἄεσσε, dual. with plur. since the poet thinks of the horses as in pairs, see Butt. § 33. note 8. Kühner II, § 427); ὕλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2) Pass. to be broken, to break, ἔαγγε ξίφος, the sword broke, 16, 769. τοῦ δ' ἐξελλομένοιο πάλιν, ἄγεν (poet for ἔαγγεσαν) δέξεται ὄγκοι, when he drew it back (Machaon, the arrow), the sharp barbs were broken: others,—the barbs were bent back. The meaning to bend cannot be sustained; and the Scholia explain it: κατεάγγεσαν, ἐκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he therefore takes off his belt in order to extract the broken points.)

ἄγνός, ὥτος, ὁ, ἡ (γνώμι), unknown, Od. 5, 79.

* ἄγνός, adv. from ἄγνός, purely, h. Ap.

ἄγνώσασκε, iterative form of the aor. I from ἄγνώω, Od. 23, 95. The orthography ἄγνώσασκε is false. (See Thiersch. Gr. § 210. 22.)

ἄγνωστος, ον (γνώστος), 1) unknown, unrecognized, τινί, Od. 2, 175. 2) unknowable, not to be recognized. σ' . . . ἄγνωστον τεύξω πάντεσσι, I will make thee incapable of being known by any man (disguise thee), * Od. 13, 191. 397.

ἄγνος, ον (γόνος), unborn, 3, 40.†

ἀγοράσθε, see ἀγοράομαι.

ἀγοράομαι, depon. mid. (ἀγορή), aor. ἡγορήσαμην, 3 pl. impf. ἡγορώμεντο, Ep. for ἡγορώμετο, 1) to meet in assembly, to hold an assembly, to deliberate, 4, 1. 2) to speak in an assembly, to speak in general, τινί with any one; often in connexion with μετέειπεν, 1, 73.

ἀγορεύω (ἀγορή), fut. εὔσω, aor. I ἡγόρευσα, properly to hold an assembly. ἀγορεύς ἀγορεύει, to deliberate, 2, 787; then, to speak in an assembly, to harangue, ἐν Δαναοῖσι, ἐν Τρώεσσι, 1, 109. 7, 861. 8, 525. 2) Generally, to speak, to announce, τί τινι: θεοπροπίας, the will of the gods, 1, 385. ἔπεα πρὸς ἄλλήλους, to speak words one to another, 3, 155. μήτι φόβονδ' ἀγόρευε, advise not to flight, 5, 252. πρῆξιν ἀγορεύειν, to speak of an enterprise, Od. 3, 82.

ἀγορή, ἡ (ἀγείρω), 1) an assembly, especially a popular assembly, in distinction to βουλῇ an assembly of the princes, 2, 51—53. Gd. 3, 127. ἀγορὴν ποιεῖσθαι, τιθεσθαι, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύειν, to dismiss an assembly, 1, 305. Od. 2, 69. 2) the business in an assembly, discourse, deliberation, counsel; espec. in the plur. ἔχειν τινα ἀγοράων, to restrain any one from speaking, 2, 275. εἰδώς ἀγορέων, skilled in speaking (debate), 9, 441. 3) the place of holding an assembly, market-place, a certain place in towns where the higher classes sat upon stone seats, Od.

6, 266. Il. 18, 504; in the camp of the Greeks it was close by Agamemnon's tent: in Troy it was upon the highest citadel, παρὰ Πριάμοιο θύρῃσιν, 2, 788. 7, 545. 4) market, the place of sale, Ep. 14, 5.

ἀγορήθεν, adv. from the assembly, Il. and Od.

ἀγορήνδε, adv. to the assembly, Il. and Od.

ἀγορητής, οὔ, ὁ (ἀγορή), an orator, speaker, connected with βουλευφόρος, Il. and Od.

ἀγορητής, ὅς, ἡ (ἀγορή), the talent of speaking, eloquence, Od. 8, 168.†

* ἄγος, εὐς, τό, ἰον. for ἄγος (ἄζω), reverence, awe, pious fear, βεῶν, h. Cef. 479. So Wolf. and Herm. for ἄχος.

ἄγός, οὔ, ὁ (ἄγω), Ep. leader, Κρητῶν, * Il.

ἄγοστός, ὁ (ἄγνυμι), prop. the bent in, hence the bent-hand; the palm or hollow of the hand, always ἔλε γαίαν ἀγοστόν, he grasped the earth with his hand, * Il. 425. 13, 508. [~ ἄγκος, ἀγκάλη. L. and S.]

ἀγραυλος, ον (αὐλή), dwelling, sleeping, or lying in the fields or country, ποιμένες, 18, 162; βόες, πόριες, cattle, calves living in pastures, 24, 81. Od. 10, 410.

ἄγρει, pl. ἀγρεῖτε, prop. Imperat. from ἀγρεύω, Æolic for αἰρέω, liter. seize! then like ἄγε, up! on! quick! pl. Od. 20, 149.

ἄγρη, ἡ, the chase, the act of catching; of fish, Od. 12, 330. 2) what is caught, the game taken, prey, Od. 22, 306.

ἄγριος, ἡ, ον (ἀγρός), in Hom. only once -ος fem. Od. 9, 119; elsewhere of two endings, 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; αἰς, σὺς: and neut. plur. τὰ ἄγρια, every thing wild, game, 5, 33. 2) Spoken often of men: wild, rude, fierce, cruel; ἄγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, 4, 23; θυμός, 9, 629. ἄγρια εἰδέναι, to be cruel, savage.

* Ἀγριος, ὁ, son of Portheon and Eurytē in Calydon, brother of Ceneus and Alcaethous. His sons wrested the royal authority from Ceneus and gave it to their father; they were however slain by Diomedes, 14, 117. According to Apd. 1. 8. 6. he was the father of Theristes.

ἀγρόφωνος, ον (φωνή), having a harsh, rough, uncouth voice or pronunciation, ['men of barbarous speech,' Cp.] epith. of the Sinties of Lemnos, Od. 8, 294.†

ἀγρόθεν and ἀγρόδε, adv. from the country, * Od. 13, 268.

ἀγροῦιτης, ον, ὁ, poet. a man from the country, inhabiting the country. ἀνέρες ἀγροῦιται, rustic men, 11, 549; βοῦκόλοι, rural herdsmen, Od. 11, 293.

ἀγρόμενος, see ἀγείρω.

ἀγρόνδε, adv. to the fields, to the country, * Od.

ἀγρονόμος, ον (νέμω), prop. pasturing or dwelling in the country. ἀγρονόμοι νύμφαι, rural nymphs. Od. 6, 106.†

ἄγρός, οὐ, ὁ, cultivated land, a field, pl. possessions of lands, fields, as opposed to houses, Od. 4, 757. Il. 23, 832; *country*, as opposed to town, also a *country villa* or *estate*, Od. 24, 205. πολυδένδρος ἄγρός, an estate abounding in trees, a well-wooded estate, Od. 23, 139. ἐπ' ἀγροῦ, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

ἀγρότερος, η, ον, poet. for ἀγριος, living in the fields, wild, as ἡμίονοι, εἰλαφοί, 2, 852. 21, 486. 2) *field-loving*, the huntress = ἀγρία, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

ἄγρότης, ον, ὁ (ἀγρός), *countryman*, an inhabitant of the country, Od. 16, 218.†

ἀγρώσσω ἄγρη, a cith. form of ἀγρίω, to hunt. L. cith. ἰ. ἄγρης, Od. 5, 55.†

ἀγρωστis, ιος, ἡ (ἀγρός), that which grows in the fields, grass, pasturage, Od. 6, 90.† [Intpp. ad Theoph. make the *agrostis*=*tritium repens*]

ἀγυιά, ἡ (ἀγω), once ἀγυια, 20, 254, a way, a street in towns, 6, 391. b) road, path, σκιδώντο πάσαι ἀγυιαί, all the paths or roads were darkened (growing dark): a picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

ἀγυρις, ιος, ἡ, Æol. for ἀγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκρῶν, the multitude of the dead, 16, 661. ἐν νηῶν ἀγυρίαι, among the multitude of ships, 24, 141.

ἀγυρτάω (ἀγύρης), to collect by begging, χρήματα, Od. 19, 284.†

ἀγχεμαχος, ον (ἀγχιμαχία), fighting in close combat, κλεινὸν μὴτι μ. ἐπὶ of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

ἄγχι, adv. 1) *near*, in place; often with a following gen. ἄγχι θαλάσσης, 9, 49; also with gen. preceding Ἑκτορος ἄγχι, 8, 117. b) With dat. which however is generally better taken as dependent on the verb; ἄγχι παρίστατο ποιμένι λαῶν, 5, 570. 6, 405. 2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301; (comp. ἄσσον, superl. ἄγχιστα and ἀγχοτάτω.)

ἀγχιάλος, ον (ἄλς), also ἀγχιάλη, h. Ap. 32, *near the sea, situated on the coast*, epith. of a maritime town, 2, 640. 697.

Ἀγχιάλος, ὁ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Mentès, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112.

ἀγχιβαθής, ἐς (βάθος), gen. ἐός, *near the deep*, genr. deep; θάλασσα, Od. 5, 413; † [deep to the very shore, L. and S.]

ἀγχιθεός, ον (θεός), *near to the gods*, similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch *nearly related to the gods*, *Od. 5, 35; cf. h. Ven. 201.

ἀγχιμαχητής, οὐ, ὁ = ἀγχεμαχος, who fights in close combat, a close-fighting warrior, 2, 604. 8, 173.

ἀγχιμόλος, ον (μολύν), prop. *coming near*; only in neut. as adv. of place.

ἀγχιμόλον οἱ ἦλθε, he came near to him, 4, 529. ἐξ ἀγχιμόλου (sc. τόπου) *εἶν, to see from near, 24, 352. 2) Of time, soon, ἀγχιμόλον μετ' αὐτόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

ἀγχινοός, ον (νόος), prop. having a mind that is always ready: quickly apprehending, intelligent, acule, Od. 13, 331.†

Ἀγχιόσης, εω, ὁ (very similar fr. ἄγχι and ἴσος, Parilius Herm.), 1) son of Capys and the nymph Themis, father of Æneas and king of Dardanus on Ida. Aphroditē (Venus) loved him and bore Æneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eldest daughter, 13, 429. 2) father of Echepolos, which see.

Ἀγχισιάδης, ον, ὁ, son of Anchises = Æneas, 17, 754.

ἄγχιστα, see ἄγχιστος.

ἀγχιστίνοσ, ἰνη, ἰνον (lengthened fr. ἄγχιστος), *near, crowded together*. ἀγχιστίνοι ἐπιπτον νεκροί, 17, 361. Od. αἱ ἀγχιστίναι ἐπ' ἀλλήλησι κέχυνται, 5, 141. This passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

ἄγχιστος, η, ον (superl. from ἄγχι), the nearest; in Hom. only neut. sing. ἄγχιστον, very near. ὅθι τ' ἄγχιστον πέλεν αὐτῷ, where it was nearest to him (i. e. on the side that was next to him), Od. 5, 280. Often the neut. ἄγχιστα, with gen. 20, 18; tropically, spoken of a great similarity, ἄγχιστα αὐτῷ ἐώκει, he very closely resembled him, 2, 58. Od. 6, 152. ἄγχιστα εἰσκειν τινά τινι, Od. 6, 151.

ἀγχόθι adv. = ἀγχοῦ, *near*, with gen. ἀγχοῦθι δειρής, 14, 412. Od. 13, 103.

ἄγχοτάτω, superl. of ἀγχοῦ, very near; with gen. h. Apol. 18.

ἀγχοῦ, adv. (prop. gen. from the obsolete ἀγχός), *near*. ἀγχοῦ ἵστασθαι, to approach, 2, 172. 2) With gen. ἀγχοῦ δὲ ἐμβληντο πυλῶν νεκρὸν ἄνουν, near the gates they met, etc. 24. 709. Od. 6, 5.

ἀγχω, to choke, to strangle; with accus. ἄγχε μιν ἱμᾶς ὑπὸ δειρήν, the thong under his neck choked him, 3, 371.†

ἄγω, fut. ἄξω, aor. 2 ἤγαγον, aor. 2 mid. ἤγαγόμην, Ep. ἀγαγόμην (rarely aor. 1 ἤξα, part. ἄξας, Batr. 115. 119. Ep. imper. aor. 2. ἄξετε and inf. ἄξέμεν, 24, 663; aor. 1 mid. ἤξάμην, 8, 505. 545; ἄξασθε, ἄξαντο), 1) Primary meaning, to lead, to convey, to carry; spoken for the most part of things living (as φέρειν, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also τινά τινι, to conduct any one to any one, Od. 14, 386; also in a chariot, ἦγον (ἱπποὶ) Μαχάονα, 11, 598; also of brutes: βοῦν, to bring or convey an ox, and ἐκατόμβην, a hecatomb (because it consisted of (cattle, 1, 99) Especially a) Spoken of

carrying away by violence, τέκνα, γυναικάς, 9, 594; also τινὰ ἐν νήεσσιν, 4, 239. *b*) More rarely of inanimate things, οἶνον (by ship), 7, 467; ὅσπερ οἶκαδε, 7, 335; λαίλαπα, to bring a tempest, 4, 278; φόρτον, Od. 14, 296. *c*) Trop. κλέος τινὸς ἄγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινὶ, to occasion grief to any one, Batr. 49. 2) to lead, to conduct; spoken of the commander: λαόν, 10, 79; λόχον, to lay or set an ambuscade, 4, 392. Od. 14, 469; of gods: τὸν δ' ἄγε Μοῖρα κακὴ θανάτοιο τέλοςδε, Fate led him to death, 13, 602. ἄγε νεῖκος Ἀθήνη, Minerva led the battle, 11, 721; also absolute, κῆρες ἄγον μέλανος θανάτοιο, the Fates of black death led, 2, 834. 11, 332. 3) Trop. πολλήσιν μ' ἄτρσι παρέκ νόον ἤγαγεν Ἔκτωρ, Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Körppen) construe, νόον παρεγγαγε, and take the dative as dat. of the means: by forceful delusion Hector misled my mind, 10, 391. The part. ἄγων often stands with verbs of motion. στήσε δ' ἄγων, 2, 558. ἔβαν ἄγοντες, 1, 391. 11) Mid. to lead, carry, or take away for oneself; with accus. λαὸν ὑπὸ τείχος, the people to the wall, 4, 407; γυναῖκα οἶκαδε, 3, 93; Trop. διὰ στόμα τι, to carry any thing in the mouth, 14, 91. 2) to conduct home; γυναῖκα πρὸς δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bride-men, Od. 8, 28.

ἄγων, ὄνος, ὁ (ἄγων), 1) assembly, place of assembly, *a*) the assembly, the circle of spectators, 24, 1. θεῖος ἄγων, assembly of the gods, 18, 376; where it may also mean the place of assembling, as αἶτε μοι εὐχόμεναι θεῖον δύσονται ἄγωνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) *b*) place of collection, rendezvous, station; νεών, of the ships, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23, 258. 448. 685. Od. 8, 200.

ἀδαμνότης, ἡ (δαμνών), ignorance, inexperience, Od. 24, 244.† [For the reading ἀδαμνοσύνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

ἀδαμνών, ὁ, gen. ονος, poet. (δαμνών), ignorant, inexperienced; with gen. μάχης. 11. πλῆγων, unacquainted with blows, Od. 17, 283.

ἀδάκρυτος, ὁ (δακρύνω), without tears, fearless, not weeping, 1, 415. Od. 24, 61; ὅσπερ, Od. 4, 186.

Ἀδάμας, ἄνθρωπος, ὁ (= ἀδάμαστος), son of the Trojan *Asius*, killed by *Meriones*, 12, 140.

ἀδάμαστος, ὁ (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, 9, 158.†

ἄδεις, ἔς, poet. for ἀδείης, fearless, always κύων ἄδεις, 8, 423.

ἄδην, poet. for ἀδηνάως, see ἀδάω.

ἄδην, poet. for ἀδην.

ἄδεις, ἔς, poet. ἀδείης and ἀδέης (δέος), fearless, bold, insolent, imprudent, ἀδείης, 7, 117; κύων ἄδεις, a term of reproach, 8, 423. Od. 19, 91.

ἀδελφεῖός and ἀδελφεός, ὁ, Ep. for ἀδελφός (δελφύς), brother ἀδελφεῖός, 5, 21. 6, 61.

ἀδευκής, ἔς, gen. εός, Ep. (δεύκος), prop. not sweet, bitter, sour; metaph. φήμι, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe. Am. Ed. ὀλεθρος, πότμος, *Od. 4, 489. 10, 245.]

ἀδέφηντος, ὁ (δεύω), undressed, βοή, *Od. 20, 2. 142.

ἈΔΕΩ, pres. obsolete; only the optat. aor. ἀδῶσσι, and part. perf. ἀδῶκότες Ep. also ἀδῶσει and ἀδῶκότες (from ἀδην), to be satiated, to be disgusted. μὴ ξείνος δειπνῶ ἀδῶσειεν, that the stranger might not be disgusted (incommoded) at his meal, Od. 1, 134; twice, καμάτῳ ἀδῶκότες ἦδ' καὶ ὕπνῳ, oppressed by labour and sleep, 10, 98. Od. 12, 281. καμάτῳ ἀδῶκότες αἰνῶ, fatigued with severe labour, 10, 312. 399. Some of the Schol. derive it from ἄδος (ἄ), and therefore double the δ; according to several ancient Gram. and Buttm. Lexil. p. 24, α is long in ἄδος, and the doubling not necessary; but Lobeck has proved that the α is short: ad Buttm. Ausf. Gr. 2, 99. Spitzn. returns to the double δ.

ἄδην, poet. ἀδην. adv., prop. accus. of an old subst. ἄδη, sufficiently, enough, to satiety, as εἰδμεναι, 5, 203. 2) Metaph. with gen. οἷ μιν ἄδην ἐλώσιν πολέμοιο, who shall pursue him to satiety in war (to make him feel wearied and disgusted with war), 13, 815; cf. 19, 423. ἀλλ' ἐτι μιν φημι ἄδην ἐλάαν κακότητος, I think I shall yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἀδην, [and the notion of its being an acc. ἄδην ἐλαύνει=probe exercitare: to give him enough of war.]

ἀδῆρτος, ὁ (δῆρῳ), uncontested, unfought. ἀλλ' οὐ μὲν ἐτι δῆρῳ ἀπείρητος πόνος ἔσται, οὐδ' ἔ' ἀδῆρτος, ἦρ' ἄλκῃς, ἦτε φόβοιο, but this labour (battle) shall not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed by intervening words, cf. Spitzner and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος ἔσται ἦρ' ἄλκῃς ἦτε φόβοιο, ὅλον πειρασόμεθα ἦτοι ἀνδρείας ἦ φονῆς. Heyne and Körppen incorrectly construe: πόνος ἄλκῃς ἦτε φόβοιο, the contest of force or flight.)

*ἀδίκως, adv. (from ἀδικός), unjustly, unrighteously, h. Merc. 316.

* Ἰδιδέω (Ἰδιδος), fut. ἴσω, to do wrong, to instill, h. Cer. 367; part. Ἰδιδήσας.

Ἰδιδός, ἡ, ὄν. poet. (Ἰδιδν), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92, 4, 320; of bees, 2, 87, 2) thick, closely encompassed, κῆρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 481. Od. 19, 516. 3) strong, vehement, loud, γόος, 18, 316; ὄψ, h. Cer. 67; Σεῖρῆες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as Ἰδιδόν σπονάχῃσαι, to groan aloud, 18, 124. Ἰδιδὼ κλαίειν, to weep passionately or aloud, 24, 510. Comp. Ἰδιδώτερον κλαίειν, Od. 16, 216.

Ἰδιδώς, adv. strongly, heavily, deeply; ἀνελεῖσθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.†

Ἰδιδῆς, ἦτος, ὁ, ἡ, poet. (δαμῶ), 1) unbroken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109, 228.

* Ἰδιδῆτις, ἡ, daughter of Oceanus and Tethys, h. in Cer. 421.

Ἰδιδῆτος, ἡ, ὄν = Ἰδιδῆς no. 1, untamed, βοῦς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

* Ἰδιδῆτος, ὁ, son of Phereas, king of Phereas in Thessalia, husband of Alcestis, father of Eumelus, 2, 713.

Ἰδιδον, see Ἰδιδάνω.

Ἰδιδος, εὖς, τό (Ἰδιδν), satiety; and then the consequent weariness, dislike to what one is doing, disgust. Ἰδιδος τέ μιν ἔκετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

* Ἰδιδος, ὄν (Ἰδιδωμι), ungifted, h. in Merc. 573.

* Ἰδιδῆστεια, ἡ, Adrasteia, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς Ἰδιδαστείας πεδῖον, 2, 828.

* Ἰδιδῆστις, ἡ, Ion. for Ἰδιδῆστις (from α and Ἰδιδῆστος: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

* Ἰδιδῆστις, ἡ, daughter of Adrastus = Ἰδιδῆστεια, 5, 412.

* Ἰδιδῆστος, ὁ, Ion. or Ἰδιδῆστος, Adrastus, 1) son of Talauus, king of Argos, father of Argea, Hippodamea, Deipylé, and Aegialeus. Driven from this city by Amphiarāus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polyneices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, 2, 830; slain with his brother by Diomedes, 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was

about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

Ἰδιδότης, ἦτος, ἡ, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ἦβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading Ἰδιδότης is properly rejected by Wolf.)

Ἰδιδῆτος, ὄν (Ἰδιδῆ), adj. unapproachable, that may not be entered; hence as subst. τὸ Ἰδιδῆτον, and in h. Merc. 247, also ὁ Ἰδιδῆτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the holy place, temple, 5, 448, 512.

* Ἰδιδῆ, Att. for Ἰδιδῆ; hence fut. Ἰδιδῆμαι, h. 5, 2.

* Ἰδιδῆτος, ὄν (Ἰδιδῆμαι), ungifted, without receiving any present, h. Merc. 168.

Ἰδιδῆσις, Ep. and Ion. for Ἰδιδῆσις (Ἰδιδῆσις), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat [to cope with him in many games' Cp], 4, 389; ἐπὶ τῷ, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἀνακτος ἀμειλίχων, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses Ἰδιδῆσις, q. v. *11.

Ἰδιδῆσιον, τό, Ep. for Ἰδιδῆσιον (Ἰδιδῆσις), 1) a prize. Ἰδιδῆσις ποσὶ ἀρῆσθαι, to hear away the prizes in the race, 9, 124, 266. Ἰδιδῆσις ἀνελεῖσθαι, 23, 823; also ἀνελεῖν, 23, 736. 2) = Ἰδιδῆσις, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

Ἰδιδῆσιον, τό, Ep. and Ion. for Ἰδιδῆσιον, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = Ἰδιδῆσις, a combat. ἐπεντύνεσθαι Ἰδιδῆσις, Od. 24, 89.

Ἰδιδῆσις, ὁ, Ep. and Ion. for Ἰδιδῆσις, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatigue, labour, want. μογεῖν Ἰδιδῆσις, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except Ἰδιδῆσις, Od. 8, 160.)

Ἰδιδῆσις, ὄν, Ep. and Ion. for Ἰδιδῆσις (Ἰδιδῆσις), prize bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form only in *11. 22, 22, 162.

Ἰδιδῆσις, adv. Ion. and poet. αἰεὶ and αἰέν, always, continually, for ever, ever. θεοὶ αἰέν ὄντες, the eternal gods, 1, 290. It stands often for emphasis sake with other words of equivalent import, as ἀσκελὲς αἰεὶ, etc. The com. form occurs but seldom in Hom. 12, 211; in other cases always αἰεὶ, and αἰέν when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read αἰέν; see Herm. h. Ven. 202.

Ἰδιδῆσις, Ep. and Ion. for Ἰδιδῆσις, fut. Ἰδιδῆσμαι, Att. Ἰδιδῆσμαι, 5, 2. 1) Intrans.

to sing, absol. 2, 598; *τινί*, to any one, Od. 1, 325; *παρά τινι*, before any one, Od. 1, 154. δ) Spoken of birds, Od. 19, 519; of the bowstring, *to twang*, Od. 21, 411. 2) *Trans. to celebrate, to sing, μῆνιν*, 1, 1; *κλέα ἀνδρῶν*, 9, 189; *παῖθονα*, 1, 473. Mid. as dep. *to celebrate in song, to hymn*, Ἡφαιστον, h. 17, 1. 20, 1; a prop. short, but long at the beginning of a verse, and when it occurs in a quadrisyllabic form at its close. Herm. reads *ἀείσσο* as Ep. imperat. aor. 2, for *ἀείδεο*, in h. 17. 1. Buttm. ausfür. Sprachl. § 96. Anm. 10. rejects the form *ἀείδεο* also in h. 20. 1.

ἀεικίη, poet. for *αἰκία* (εἰκός), *abuse, insult, indignity, outrage*, 24, 19; plur. *ἀεικίας φαίνων*, to exhibit insolence, Od. 20, 309.

ἀεικέλιος, η, ον, also ος, ον, poet. for *αἰκέλιος* (εἰκος), 1) *unseemly, improper, unjust, shameful, contemptible*; *ἀλαωτὺς*, Od. 9, 503; *ἀλγος*, horrible pain, Od. 14, 32; *στρατός*, a contemptible, i. e. 'small troop', 14, 82. 2) In reference to external form, *mean, ugly, disgusting*, Od. 6, 142; *πήρη*, *διρφος*, Od. 17, 357. 20, 259; = *ἀεικής*, q. v.

ἀεικέλιως, adv. poet. for *αἰκελίως*, *unseemingly, disgracefully, horribly*. *Od. 8, 231. 16, 109.

ἀεικής, ἐς; gen. εὖος, poet. for *αἰκής* = *ἀεικέλιος*, *unseemly, shameful, contemptible*; *νόος*, Od. 20, 366; *λογός*, *πότμος*, cruel suffering, end, 1, 341; *ἔργον*, an unseemly deed; often in the plur. *μισθός*, pitiful wages, 12, 435. The neut. with the inf. οὐ οἱ ἀεικές—*τεννόμεν*, it is not disgraceful for him to die defending his country, 15, 496; and absolute, *ἀεικέα μερμηρίζων*, to meditate mischief, Od. 4, 533. 2) Spoken of external form, *ugly, disgusting, πήρη*, Od. 13, 437. The neut. plur. as adv. *ἀεικέα ἔσσο*, thou wert shamefully clad, Od. 16, 199.

ἀεικίζω, poet. for *αἰκίζω* (*αἰκής*), fut. *ἀεικίσω*, Ep. and Att. *αἰκίω*, aor. 1. *ἀεικισα*, poet. *ἀεικίσσα*, aor. mid. *ἀεικισάμην*, aor. 1 pass. *ἀεικίσθην*, to treat unbecomingly, to abuse, to insult, or dishonour: with accus. *νεκρόν*, a dead body, by leaving it unburied, or in any other way, 16, 545. 22, 256; *ξένον*, to treat a stranger improperly, 18, 222. 2) Mid. = act. 16, 559. 22, 404.

ἀειράσας, see *αἰέρω*.

αἰέρω, poet. for *αἰρώ*, aor. *ἤειρα* and Ep. *ἄειρα*, aor. mid. *αἰεράμην* and *ἡράμην* (*ἥρατο*, *ἡράμεθα*), with moods from aor. 2 *ἀρούμην*, subj. *ἀρωμαι*, optat. *ἀρούμην*, inf. *ἀρέσθαι*, aor. 1 pass. *ἀέρθην*, Ep. for *ἡρθην*, poet. 3 pl. *ἀέρθεν* for *ἀέρθσαν*, *ἀέρθεις*, and *ἀρθείς*, 3 sing. plupf. pass. *ᾤωρτο*, Ep. form *ἡερέθοντα*. 1) Active, 1) to lift up, to elevate, to raise aloft; with an accus. *λάαν*, a stone, 7, 268; *ἔγχος ἄντα τινός*, to raise a spear against any one, 8, 424; also with *ὑψόσσε*, to lift up high, 10, 465; hence aor. pass. to be lifted, *κῆρες πρὸς σφραγὶν ἀέρθεν*, 8, 74. *ἐψύπερθεν ἀέρθεις δύνων* (being raised up=) raising myself

up above him, I turned it round and round, Od. 9, 383 (of Ulysses boring out the eye of Polyphemus); spoken of the eagle: *ἐς αἰθέρα ἀέρθη*, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. *μάχαιρα ᾤωρτο*, the knife was suspended, hung, 3, 272. 2) to lift, i. e. to take up, to bring, *δέπας, οἶνον τινί*, 6, 264. 3) to lift, i. e. to take away, to carry away, *σίτον ἐκ κανέου*, Od. 17, 335; *νεκρὸν ὑπὲρ Τρώων*, 17, 589; *ἐκ βελών*, 16, 678; spoken of ships: *ἄχθος*, to bear away a cargo, Od. 3, 312. 1) Mid. 1) to rise, to raise oneself; spoken of running horses: *ὑψόσ' ἀειρέσθην*, 23, 501; of a ship: *πρύμνη αἰέροτο*, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain, *πέπλον, ἔλκος; ἀέθλια πᾶσιν*, to win prizes in the race, 9, 124; *σο κῦδος, κλέος, νίκην*; and strengthened, *οἱ αὐτῷ κῦδος*, to acquire glory for himself, 10, 507. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also ἡ γὰρ κέ σφι μάλα μέγα κῦδος ἄροιο, truly, thou wouldst acquire with them very great glory, 9, 303; [cf. 4, 95:] as *ἐνὶ Τρώεσσι*, 16, 84; *πρὸς Δαναῶν*, 16, 84. 3) to take upon oneself, to bear, τί, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (*ἀέκων*), acting reluctantly, constrained, forced, often strengthened by *πολλά*, 6, 458. Od. 13, 277. (Only partec.)

ἀεκήλιος, ον, Ep. for *ἀεικέλιος*. *ἀεκήλια ἔργα*, unseemly deeds, 18, 77. †

ἀέκητι, adv. (*ἀέκων*), in spite of, against the will of; often with the gen. *Ἀργεῖων ἀέκητι*, against the will of the Greeks, 11, 666. *θεῶν ἀέκητι*, in spite of the gods, 12, 8. Od. 8, 663.

ἀέκων, ουσα, ον (*ἔκων*), Ep. for *ἄκων*, not willing, reluctant, against one's will, without design. *ἀέκοντος ἐμείου*, against my will, 1, 301. *σε βίη ἀέκοντος ἀπήγυρα νῆα*, he took the ship from thee by force, against thy will, Od. 4, 646; see *ἀπαυράω*. The other form occurs only in, *οὐκ ἀέκοντε πετέσθην*, viz. ἵππων, not reluctant flew the steeds, 5, 366, and often.

ἄελλα, ἡ (*ἔλλω, εἰλω*), [less probably *ᾤω*], a tempest, whirlwind, hurricane, when several winds meet; often in the plur. *χειμέραι ἄελλαι*, winter storms, 2, 293. *ἄελλαι παντοίων ἀνέμων*, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled *ἵος ἄελλη*, like the hurricane, 12, 40.

ἀελλῆς, ἐς (*ἄελλα*), excited by the storm, tempest-driven, impetuous, *κονισαλός*, 3, 13. † (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly *ἀελλῆς* for *ἀελλῆς*, like *τύμης*).

ἀελλόπους, οδος, ὅς, ὃ, Ep. *ἀελλοπόος* (πούς), storm-footed, rapid as the wind, epith. of Iris, only in the Ep. form, *Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

[*ἀελπῆς*, see *ἀελπτής*.]

ἀελπτέω (*ἀελπτος*), not to hope, to despair, *ἀελπτέοντες*, 7, 310; † which must

be read with the Synizesis (before Wolf, falsely written *ἀελπτοντες*; Eustath. read *ἀελπτοντες*, which, according to Lobeck on Phrynicius, p. 575, is correct.)

ἀελπίτης, ἐς (*ἐλπομαι*), gen. os, *unhoped, unexpected*, Od. 5. 408. † Before Wolf, *ἀελπεία*, which Lobeck defends. Phryn. p. 570.

* *ἀελπτος*, ον (*ἐλπομαι*), *unhoped, unexpected*, h. Ap. 91.

ἀενάων, ουσα, ον (*ἀεί, νάω*), *ever-flowing*. *ἀενάοντο ὕδατα*, perennial waters, Od. 13, 109; † (the first α long.)

ἄξω, orig. form, later contr. *αὔξω*, Epig.

* 13, 3; prop. *ἄξω* with the digamma; only in the pres. and imperf. without augment. I) Act. 1) to increase, to nourish, to bring up, to augment; οἶνον, to cause wine to grow (the rain), Od. 9, 111; κράτος, μένος, θυμόν, to augment power, courage, 12, 214; πένητος ἐνὶ στήθεσσι, to nourish grief in the heart, 7, 139; υἱόν, to rear a son, Od. 13, 360. Spoken of the gods: ἔργον, to bless the work, to give it success, Od. 15, 372. II) Mid. to increase, to grow, to grow up: Τηλέμαχος ἄξετο, Telemachus grew up, Od. 22, 426. h. Merc. 408. κύμα ἄξετο, the wave arose, Od. 10, 93. χόλος ἐν στήθεσσι ἄξεται, anger waxes in the breast, 18, 110. Metaph. ἤμαρ ἄξεται, the day waxes ['till the morning brightened into noon'] Cp., 8, 66. Od. 9, 56.

ἀεργία, ἡ (*ἀεργός*), *inactivity, idleness*, only Od. 24, 251. †

ἀεργός, ον, contr. *ἀργός* (*ἔργον*), *inactive, lazy, idle*. The antithesis of πολλὰ ἔργως, 9, 320. Od. 19, 27.

ἀερέθωμαι, see *ἡερέθωμαι*.

ἀερθεῖς, see *αἰεῖω*.

ἀερθεν, see *αἰεῖω*.

ἀερσίπους, ὁ, ἡ, gen. οδος, contr. *ἀρσίπους*, h. Ven. 212; (*πούς*) [in Hom. only plur.], *foot-raising, high-strutting*, epith. of ἵπποι, * 11, 3, 327.

ἄσα and *ἄσα* (*ἄσασμεν, ἄσαμεν, ἄσαν*), infin. *ἄσαι*, aor. 1, from obsol. 'ΑΕΩ, related to *ἄημι*, properly to breathe in sleep, to sleep, Od. 3, 490; *νύκτας*, Od. 19, 342; (the first α, but by augment α.)

* *Od.* [*satiandi notioem habet ἄσαι, dormiendi vero ἄσαι*. Lob. Techn. 153.]

* *ἀεσιφροσύνη*, ἡ, Ep. (*ἀεσιφρων*), *levity, thoughtlessness, folly*, in the pl. Od. 15, 470. †

ἀεσιφρων, ον, gen. ονος (*ἄω, φρήν*), disordered in mind, silly, *thoughtless, simple*. The antithesis is *ἔμπεδος*, 20, 183; *θυμός*. Od. 21, 303; (prop. for *ἀασίφρων*. Butt. Lexil. p. 7.) [Gr Syn. 111.]

'ΑΕΩ, see *ἄσα*.

ἀζαλέος, η, ον (*ἄζω*), poet. *dried, dry, arid*, δρυς, 11, 494; ὕλη, dry wood, Od. 9, 224. *ἀζαλέη βῶς*, dried bull's hide, i. e. a shield prepared of bull's hide, 7, 239; *ἄρος*, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

* *ἀζάνω*, poet. for *ἀζαίνω*, to dry up; mid. to wither *ἀζάνεται δένδρεα*, h. in Ven. 271.

* *Ἀζάνης, ἰδος, ἡ, Azanian, ἡ—κούρη*, the Azanian maiden = *Coronis*, mother of Æsculapius by Apollo, because the family of her lover was from Azania, i. e. Arcadia, h. in Ap. 209; Wolf and Ilgen. But the Ep. and Ion. form is 'Αζήνις; hence Herm. substitutes 'Ατλαντίδα for the common reading 'Αζαντίδα; the explanation is however obscure. See Herm. and Franke in loc. 'Αζειδης, ao, ὁ, son of Azeus = *Actor*, 2, 513.

* *Ἀζεύς, ἑως, ὁ, son of Clymenus*, brother of Erginus, Stratus, and father of *Actor*, Pausan. 9. 37. 2.

ἄζη, ἡ (*ἄζω*), prop. *dryness, aridity*; then soil contracted by drought. *στάκος πεπалаγμένον ἄζη*, a shield discoloured by dirt, Od. 22, 184. †

ἄζηχης, ἐς, gen. ἐός, *continual, unceasing, incessant*, ὀδύνη, 15, 25; ὀρμαγδός, 17, 741. The neut. *ἄζηχης* as adv. *unceasingly, meμαρμίαι*, 4, 435; φαγεῖν, Od. 18, 3. (The Gram. derive it from α and δέχω, so that *ἄζηχης* stands for *ἀδεχης* by a change of δ into ζ; accord. to Rost, prop. dry, then *solid, permanent*, from *ἄζα*. [Lob. Path. 336, prefers the former der.]

ἄζομαι, mid. (act. *ἄζω*, Hes. op.), to dry, to wither. αἰγίερος *ἄζομένη* κείτα, the poplar lies withering, ['exposed to parching airs,' Cp.] 4. 487. †

ἄζομαι, poet. depon. only pres. and impf. 1) to stand in awe of any one, with an accus. espy of gods and venerable personages, to reverence, venerate, honour any one, 'Απόλλωνα, 1, 21; μητέρα, Od. 17, 401. 2) Intrans. to fear, to dread, with an infin. *ἄζετο δὲ λείβειν οἶνον*, he feared to pour a libation of wine to Jupiter, 6, 266; and with μή: *ἄζετο μὴ Νυκτὶ ἀποθύμια ἔρδοι*, he dreaded to do any thing displeasing to Night, 14, 261.

'Αρδών, ὄνος, ἡ (prop. Ep. for *ἄρδων*), the songstress, the nightingale, *Ἀρδὼν*, daughter of *Pandareus*, wife of *Zethus* king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Zeus, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Colophon, cf. Anton. Lib. 11.

* *ἄῤῥθεια*, ἡ (*ἤθος*), *unusualness, strangeness, novel condition or circumstances*, Batr. 72.

ἄῤῥθισσω, poet. for *ἀηθέω ἄῤῥθης*, to be unaccustomed, with gen., spoken of horses: *ἄῤῥθισσον ἐπὶ νεκρῶν*, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493. †

ἄῤῥμι, Ep. (*ἄεω*), infin. *ἄῤῥναι*, poet. *ἄῤῥμαι*, partic. *ἄεῖς*, impf. 3 sing. *ἄῤῥ*, partic. pass. *ἄῤῥμενος*, imperf. mid. *ἄῤῥο* (retaining always the η), to breathe, to blow, to storm; spoken of wind: *Θρησκεθεν ἄῤῥον*, 9, 5. *ἄῤῥ Ζέφυρος*, Od. 14, 458. Pres. partic. *λέων ὀόμενος καὶ ἄῤῥμενος*, a lion which goes through rain and wind, Od. 6, 131.

ΥΙ) Mid. only in a trop. signif. δῖχα δὲ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute. [Bothe, "the heart" i. e. the bosom breathed discord," and Cowper, "each breathing discord,"] 21, 386; but also: περὶ τ' ἀμφίτε κάλλος ἄητο, beauty breathed around, h. in Cer. 277.

ἄῆρ, ἡέρος, Ion. and Ep for ἀέρος, ἡ, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14, 288. 2) vapour, fog, clouds, mist, by which any thing is hidden from the view. ἐκάλυψε ἡέρι πολλῇ, 3, 381. 8, 50; and περὶ δ' ἡέρα πούλιν ἔχευεν, she poured much mist around, 5, 776. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.]

ἀήσυλος, on, poet. for αἰσυλος. ἀήσυλα ἔργα, impious deeds, 5, 876. †

ἀήτης, ου, ὁ (ἀήμι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀνέμοιο, ἀνέμων, 15, 626; also plur. αἶται ἀργαλέων ἀνέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. b) Absol. for ἀνεμος, Od. 9, 139.

ἄητος, on, poet. (ἀήμι), stormy, boisterous. θάρσος ἄητον ἔχουσα, full of stormy boldness, used of Minerva, 21, 395. † (The derivation from ἀήμι i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ἀκρόστος from ἌΩ to satiate, or μέγιστος, have less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with αἰήτος, and from its supposed relationship to αἰνός, gives it the idea, prodigious, astonishing.)

θάνατος, on, also os, η, on, 10, 404. (θάνατος and αἰ), 1) immortal, spoken particularly of the gods, who alone are called θάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, αἰγίς, 2, 447; δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

θάπτω, on (θάπτω), unburiel, 22, 386. Od. 11, 64.

ἄθεε, adv., poet. (θεός), without god, without the will or direction of god, Od. 18, 352. †

ἄθεμιςτος, on (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphémus: ἄθεμιςτια εἰδέναι, to be versed in impiety, *Od. 9, 189, 428.

ἄθεμιςτος, on (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighteous, unjust, 9, 63. Od. 17, 363.

ἀθερίζω, only pres. and imperf. to slight, to despise, to disdain; with accus 1, 261; connected with ἀνάνομα, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. ἀθήρ, έρος, chaff)

ἀθέσφατος, on (θέσφατος), prop. not to be expressed even by a god, ineffable. immeasurable, unspeakably great; θάλασσα, Od. 7, 273; γαῖα, h. 14, 4; ὄμβρος, im-

mense rain, 3, 4; νύξ, endless night, Od. 11, 372. 15, 392.

Ἀθῆναι, αἰ, Ep. also ἡ Ἀθήνη, Od. 7, 80; Athena, capital of Attica, originally only a fortress established by Cecrops and called Κεκροπία; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap. 30.

Ἀθηναίη, ἡ = Ἀθήνη.

Ἀθηναίος, ὁ, an Athenian, 2, 546.

Ἀθήνη, ἡ, Ep. also Ἀθηναίη, [Athēnē, the Roman] Minerva, daughter of Zeus, according to Hom. without mother; he calls her Τριτογένεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 303; in Min. κή, 5; (hence Ἀθήνη, according to Herm. Ne-lacla, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephæstus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes; hence fortresses and walls are under her protection, and she is called ἐρυσίπολος, Ἀλαλκομένης. Thus she becomes also the goddess of war, but only of that war which is conducted with wisdom and profit, comp. Ἀρης; hence she is called λήτης, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Παλλάς, the spear-brandisher, and Hom. often writes Παλλάς Ἀθηναίη or Ἀθήνη, 1, 200. 4, 78.

ἀθηρηλογός, ὁ (ἀθήρ, λογός), Ep. for ἀθηρηλογός, the destroyer of corn-beards; Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

ἄθλέω (ἄθλος), aor. 1. ἄθλησα, prop. = ἀθλάω, to contend for a prize; mly to toil, to endure, to suffer; only used in partec. aor. ἀθλήσαντε πολιόσασμεν, which we built with much labour, 7, 453. 15, 30.

ἄθλητήρ, ἦρος, ὁ (ἄθλέω), Ep. for ἀθλητής, a combatant, a prize-fighter, Od. 8, 164. †

ἄθλος, ὁ, prose form for ἄεθλος, a contest, a prize-combat, Od. 8, 160. †

ἄθλοφόρος, on, com. form for Ep. ἄεθλοφόρος, q. v.

Ἀθώς, Ep. for Ἀθως, q. v.

ἄθρέω, Ep. and Ion. for ἀθρέω, aor. ἤθρησα, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; εἰς τι, 10, 11; and with accus. τινα, to behold, to observe any one, 12, 391. [Wyttenb. a demortuo quodam θρέω traductum putat. Lob. Techn. 153.]

ἄθροος, ὄν, ὄν, collected, multitudinous, together, crowded. ἄθροοι ἴμεν, let us go together, 2, 439; also strengthened by πᾶς: ἄθροοι ἄλλων ἅπαντες, they came all together in a body, Od. 3, 34. ἄθροα πάντ' ἀπέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the plur.

ἄθῦμος, ὄν (θυμός), spiritless, dejected, Od. 10, 463. †

ἄθῦμα, ἄτος, τό (ἄθῦω), play, amusement, a plaything, a toy, Od. 18, 323. ποιεῖν ἄθῦματα, to make playthings ['to build plaything-walls,' Cp.]; spoken of a boy making sand heaps, 15, 363; mly sport, amusement, spoken of the lyre, h. Merc. 32; trinket, ornament, Od. 15, 415. 18, 323.

ἄθῦω, only pres. to play, to amuse one-self; spoken of children, 15, 364; like ludere, of a song, h. 18, 15; with accus. λαῖφος ἄθῦρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

Ἄθως, ὦ, ὦ, Ep. Ἀθῶς, ὦ, a very high mountain, or rather point, of the promontory Acté, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agios Oros, 14, 229. h. Ap 33.

αἰ, conjunct. Æol. and Ep. for εἰ, always in connexion with κέ, αἰ κε and αἰ κεν, for the Att. εἰ. εἰ, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctive, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αἰ κέν μοι—Ἀθήνη κῆδος ὀρέξῃ ἀμφοτέρω κτείνειν, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. 2) With the optative, more rarely and for the most in dependent discourse: ἡνώγει Πρίαμος—εἰπεῖν, αἰ κέ περ ὕμνι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδροιο, if perchance it might be agreeable to you, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read αἰθε for αἰ κε. 2) In indirect questions, after verbs of seeing, trying, proving, etc., with subjunct. κλέῃηρ γε. ch. nec. ἢ perhaps. ὄφρα ἰδῇ. αἰ κ' ἴδωμι ἔτι. ἄρα χεῖρα Κρονίων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before αἰ κε some such word as σκοπῶν, πειρώμενος, may be supplied, ὁρυνέω ἀνστήμεναι (πειρώμενος), αἰ κ' ἐθέλῃσιν ἔλθειν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a wish (where for emphasis' sake it is always written αἰ) it never stands alone, but always in connexion with γάρ and γάρ δέ, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αἰ γάρ τοῦτο γένοιτο, would that this might be so, Od. 8, 399. αἰ γάρ αὐτως εἴη, would that it might but be so, 4, 189; hence also of a wish whose fulfilment is impossible: αἰ

γάρ—ἡβῶμι, ὥς, would that I were but still so young as, etc. 7, 132; rarely with infin. αἰ γάρ—ἐρέμεν, Od. 7, 312, where according to the ancients ἐθέλω is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306. Rem. 11, d.). In like manner Od. 24, 380.

αἶα, ἡ properly γαῖα with the soft pronunciation, used only in the nom. gen. and accus. sing. the earth, the land. πᾶσαν ἐν' αἶαν, over the whole earth; often πατρίς αἶα, one's country; one's fatherland, 2, 162.

Ἄϊα, ἡ, pr. n. Ἄϊα, a mythic country, which is placed in the east, as the abode of Æetes in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town Ἄϊα), and as the abode of Circe in the west; see Αἰαίη. Hom. has not this word as pr. n.

Αἰαίη, ἡ (Ἄϊα), 1) The Ἄϊαν, an appellation of Circe as an inhabitant of the Ἄϊαν island, Od. 9, 32. 2) ἡῖος, the Ἄϊαν island, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Ἄϊα with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo, 1. p. 45. The older Scholiasts understand by it the promontory of Circeii in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völkner, Hom. Geog. p 31, and Weidach, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259—61.

Αἰακίδης, ὄν, ὄν, son of Æacus=Peleus, 16, 15. 2) grandson of Æacus=Achilles, 11, 805.

Αἰῶκος, ὄ (according to Herm. Malivortus, averter of evil, from αἰ and ἄκος), son of Zeus and Ægina, the just king of the island of Ægina, father of Peleus and Telamon by Endeïs, and of Phocus by the nymph Psammathē, 21, 189.

Ἄϊας, ἄτος, ὄ (according to Herm. Vulturnus, the impetuous, from αἰσῶ, but, according to Eustath. the pitiable, from αἰ, αἰάζω), Ajax 1) ὁ Ὀϊλῆος and ὁ Δοκῆος, son of Oileus, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidōn he expiated by his death, Od. 4, 449. He was also hated by Athēnē, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ὁ Τελαμώνιος, son of Telamon, king of Salamis, brother of Teucer, next to Achilles the bravest of the Greeks; he even ventured upon

a single combat with Hector, 7, 182. He contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to obtain them, Od. 11, 544.

Αἰγαγέη, ἡ, Hom. h. in Ap. 40, a conjectural reading of Ilgenes for Αἰσραγέη. He derives it from αἰξ and γῆ, and understands by it the promontory Αἰγᾶν in Æolis; according to Hermann the change is unnecessary.

Αἰγαί, αἱ, 1) αἱ Ἀρχαῖαι, a little town in Achaia, on the Crathis, with a temple of Poseidôn, not far from Helicô, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidôn, 13, 21. Od. 5, 381; or an island near Eubœa, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios; comp. Eustath. 13, 21. Plin. IV. 12. Other ancient commentators, understood in this place also the Achaian Ἀἰγæ. (Αἰγαί plur. fr. αἰγά=αἰξ, the dashing of the waves.)

Αἰγαίων, υἱος, ὁ (the stormy, fr. αἰξ a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Uranus and Gæa. Thetis called him to the help of Zeus when the gods threatened to bind him, 1, 403.

αἰγανή, ἡ (αἰξ), a javelin, a hunting-spear, prop. that used for hunting wild goats. [Coraes, on Plut. T. V. 343, derives it from ἀκῆ. Lob. Path. 186.]

Αἰγεΐδης, οὔ, son of Ægeus=Theseus, 1, 265.

αἰγεῖος, εἶν, εἶον, poet. also αἰγεός (αἰξ), of goats, relating to goats; hence τυρός, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἀσκος, a goat-skin bottle, 3, 247. κυνέη αἰγείη, a helmet of goat-skin, Od. 24, 231.

αἰγίρος, ἡ, the poplar, perhaps black-poplar, aspen, populus nigra, Linn., 4, 482; as a tree of the under-world, Od. 10, 510.

αἰγεός, εἶν, εἶον, poet. for αἰγεῖος, Od. 9, 196.

Αἰγιάλεια, ἡ, daughter of Adrastus, wife of Diomedes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence; vid. Diomedes. αἰγιαλός, ὁ (prob. from αἰξ and ἄλς a place where the sea beats), a coast, a shore, beach, 11. and Od.

Αἰγιάλος, ὁ (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable named from Ægialeus, son of Inachus, 2, 575; cf. Apd. 2, 11.

• Αἰγιάλος, a little town and territory of the Hênêti, in Paphlagonia, 2, 855

αἰγίβορος, οὔ (αἰξ, βόσκω), goat-pastur-

ing, goat-nourishing; epith. of the island Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἰγίλῳ, ἵπος, ὁ ἡ (λεῖπῳ), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρῃ, *11. 9, 15.

Αἰγίλῳ, ἵπος, ἡ, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus, 2, 633.

Αἰγίνα, ἡ (according to Herm. Quassatia), Ægina, an island of the Saronic gulf, originally Ænône and Ænopia, which received its name from Ægina the daughter of Asopus; now Engia; 2, 562. (Αἰγίνα, h. in Ap. 31.)

Αἰγίον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Vostizza, 2, 574.

αἰγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-brandisher; epith. of Zeus, 11. and Od.

* αἰγυπόδης, οὔ, ὁ (πούς), goat-footed; epith. of Pan. h. 18, 2.

αἰγίς, ἰδος, ἡ (either fr. αἰξ, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. αἰξ, a storm, because the brandishing of it excited confusion), the ægis, the shield of Zeus, emblem of powerful protection. Hephestus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alcê, and Iocê. By its movement Zeus excited terror and confusion. Apollo and Athênê (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terror, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Αἰγισθος, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytemnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: αἰξ θάω, θῆσαι, Æl. V. H. 12, 42.)

αἰγλή, ἡ (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light, Od. 6, 45.

αἰγλήεις, εσσα, εν (αἰγλήν), glittering, brilliant, shining, bright; epith. of Olympus, 11. and Od. The neut. as adv. h. 31, 11.

αἰγυπτός, ὁ, a large bird of prey, prob. the Lammergeyer, a vulture, fr. αἰξ and γύψ, 17, 466. Od. 16, 217.

Αἰγύπτιος, ἰν, ἰον, Egyptian (always to be pronounced in Hom. as a trisyllable, 9, 382). 2) Subst. an Egyptian, Od. 4, 83.

Αἰγύπτιος, ὁ, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αἴγυπτος, ἡ, 1) As fem. *Egypt*, a country in North Africa, Od. 17, 448. 2) ὁ ποταμός, *the Nile*, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

αἰδέομαι for αἰδέο, see αἰδέομαι.

αἰδέομαι, poet. αἰδομαι, dep. fut. -έσομαι, poet. -σσ, aor. 1. mid. Ep. ᾗδεσάμην and αἰδεσάμην, and aor. pass. with like signif. *to be abashed, to dread, to be ashamed*; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. αἰδεσθην ἀνήνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. *to stand in awe of any one, to venerate, to reverence, to honour*, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e. to respect the rites of hospitality, 9, 640. (αἰδομαι only in the pres.)

αἰδῆλος, ον (α and ιδεῖν), prop. making invisible, hence *devoiding, destructive*; epith. of fire, of Arēs, and of Athēnē, Il. of the suitors, Od. 16, 29. (cf. Buttm. Lex. p. 50.)

αἰδῆλως, adv. *in a destructive manner*, 21, 220.†

Ἄιδης (Ύ), ao, ὁ, Ep. for Ἄιδης, Ep. gen. Ἄιδω trisyllabic, Od. 10, 512; (from α and ιδεῖν, *Nelucius*, the invisible.) In Hom. always the name of a person, except in Il. 23, 244; *Hades, Pluto*, son of Kronos (Saturn) and Rhea, third brother of Zeus, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεὺς καταχθόνιος; his wife was Persephōnē. He was a powerful, inexorable god, yet Heraklēs (Hercules) bore off his dog Cerberus from the lower world, and even wounded the god, 5, 395. His abode was *Hades* (δωμὸν Ἄιδω, Ἄιδος δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od. 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. 11, 8, 16. The entrance to the nether world was furnished with strong gates, which Cerberus watched, 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Achéron, Pyriphlegëthôn, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at

variance. The entrance to the under-world Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init.), comp. Völcker, Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. F. Grotefend has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called αἰδῆς, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, Τάρταρος, 8, 13. 481, and 14, 279. Kindred forms of Ἄιδης are, by the apism: gen. Ἄιδος, dat. Ἄιδι; and the lengthened form Ἄιδωνεύς, dat. Ἄιδωνῆϊ. To go into the lower world is expressed by: πύλας Ἄιδωσ περήσειν, 23, 71; εἰς Ἄιδωσ δόμον or δόμον (also Ἄιδωσ δόμα, Od. 12, 21), ἰέναι, καταδύναι, etc.; and εἰς Ἄιδωσ alone [sc. δόμα, etc.], 8, 367; also simply Ἄιδωσδε. To be in the lower world: εἶναι εἰν Ἄιδωσ δόμοισιν, 22, 52; and without δόμοισιν Od. 11, 211.

* αἰδῖος, ἡ, ιον, for αἰδῖος (αἰ), *eternal, everlasting*, h. 29, 3.

αἰδοῖα, τά, the pudenda, 13, 568.† prop. plur. from

αἰδῖος, ἡ, ον (αἰδῶς), 1) Act. having shame, modest, bashful, discreet, chaste; ἄλοχος, 6, 250; ἀλήτης, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence estimable, venerable, honorable, reverend; often united with δεινός; often ἄλοχος, 6, 250; παρθένος, 2, 514; ἑκνός, 3, 172; and spoken only of persons, βασιλεὺς, 4, 402; ξείνος, 19, 254. Compar. αἰδοῖότερος.

αἰδοῖως, adv. honorably, ἀποπέμπειν, Od. 19, 243.†

αἰδομαι, poet. for αἰδέομαι, q. v.

Ἄιδος, Ἄιδι, Ep. gen. and dat. by a metaplasma. vid. Thiersch § 181, 45. Buttm. § 56. note 8. Rost § 47. c. Often in the construction Ἄιδος εἶσω, 6, 284; sc. δόμον, and εἰς Ἄιδος, 13, 415; in full, 19, 322; εἰν Ἄιδος, sc. δόμῳ, 24, 593; hence the adv. Ἄιδωσδε, to Hades, 7, 330; (the formula εἰς Ἄιδωσδε, Od. 10, 502, is changed by Wolf into εἰς Ἄιδος δέ.)

ἄιδρεῖν, ἡ (αἰδρεῖς), ignorance, inexperience, imprudence; only in plur. Od. 10, 231. 11, 272. * Od.

αἰδρεῖς, ιος, ι, Ep. dat. αἰδρεῖ (ἰδρεῖς), ignorant, unintelligent, inexperienced, 3, 219; with gen. χώρον, Od. 10, 282.

Ἄιδωνεύς, ἡος, ὁ, poet. lengthened form of Ἄιδης, nom. 20, 61; dat. 5, 190.

αἰδῶς, ὅος, contr. οὗς, ἡ, 1) the feeling of shame which one has in view of doing, any thing wrong, shame; αἰδοῖ εἶκον, from [yielding to] shame, 10, 238 ἵσχε

αἰδώς καὶ δέος, shame and fear restrained, 15, 657. αἰδῶ θέσθ' ἐνὶ θυμῷ, have shame in (your) mind, 15, 561. b) the diffidence, respect, awe, reverence of the younger before the elder, the inferior before the superior. οὐ μὲν σε χρὴ αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) shame, disgrace; αἰδώς, Ἄργεῖοι, it is a shame, a disgrace, 5, 787. 8, 228. 13, 122. b) the pudendum; τὰ δ' αἰδῶ ἀμφικαλύπτει, sc. εἵματα, 2, 262.

αἰεὶ and αἰέν, Ion. and poet. for αἰεῖ, q. v.

αἰεγενέτης, αἰο, ὁ (γινγνόμεναι), eternal, everlasting, immortal; epith. of the gods, 11, and Od.

αἰετός, ὁ (ἀημι), Ep. for αἰετός, eagle, so called from his rustling flight, Linn. *falco aquila*. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason especially the messenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 545; vid. Nitzsch on Od. 2, 146.

αἰζήσιος, lengthened Ep. form fr. αἰζήσιος, 17, 520. Od. 12, 83.

αἰζήσιος, ον, according to Hesych. and Etym. Magn. = αἰδησιος, invisible, with a change of the δ into ζ after the Æolic mode; prob. the correct reading in 2, 318, for ἀρῆσιος, according to Buttm. Lexil. p. 52, but see Nägelsbach Anm. p. 134. τὸν μὲν αἰζήσιον θῆκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, idem abdidit et duro firmavit tegmina saxo. The connexion certainly favours this reading, since it demands an antithesis to ὅσπερ ἐφάνην, but Spitzner has retained ἀρῆσιον, as the only reading of the Cdd.

αἰζήσιος, ὁ, lengthened αἰζήσιος (perhaps from α intens. and ζέω, ζάω [Dodd. from αἰθω]), prop. to bubble up, lively, active, hot, vigorous, 16, 716. h. Ap. 449. As subst. in the pl. γούθη, men, with idea of strength and activity; αἰζήσιοι θαλεροί, 3, 26.

Αἰήτης, αο, ο, fr. ala, *Tellurinus*, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medæa, the crafty king of Æa to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αἰήσιος, ον (ἀημι), Ep. for αἰήσιος (like αἰετός); hence πῆλωρ αἰήσιον, the noisy monster: πνευστικός Hesych. 18, 410. † This epith. seems suitable for Hephestus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) great of Buttm. and (πυράδης Hesych.) sooty of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

αἰθαλόεις, εσσα, εν (αἰθαλος), sooty, black from smoke, soot-black, μέλαθρον, 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα κόνις, sooty dust, i. e. ashes united with dust, or generally, dust, 18, 23.

αἶθε, Dor. and Ep. for εἶθε, a particle expressing a wish, *would that, oh that but*,

1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: αἶθε σέο φέρτερος εἶην, oh that I were stronger than thou, 16, 722. αἶθε τελευτήσεις πάντα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with ὥφελον, es, e, with an infin. following, to indicate a wish which cannot be accomplished; a) Spoken of the present: αἶθ' ὄφελος παρὰ ἡνυσὶν ἀδάκρυτος ἦσθαι, would that thou mightest sit here at the ships tearless, 1, 415. b) Of the past: αἶθ' ἅμα πάντες ὥφέλετε πεφάσθαι, would that ye had all been slain together, 24, 253. The form εἶθε is rare in Hom. Od. 2, 32.

Αἶθη, ἡ, Bay, name of a steed of Agamemnon, 23, 295; adj. αἰθός, ἡ, ὄν, fire-coloured.

αἰθήρ, ἔρος, ὁ, in Hom. also ἡ, 16, 365. 1) the pure, upper air, in distinction from the lower, ἀήρ, 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόνθεν ὑπερράγῃ ἄσπερος αἰθήρ, from heaven the infinite ether downward bursts, or opens [breaks up, clears off, Am. Ed.], 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αἰθέρι ναίων, dwelling in ether, 2, 412. Od. 15, 523. 2) In general, clear, bright weather, serenity of the sky, = αἰθήρ, 16, 365. ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἐρχεται οὐρανὸν εἰς αἰθέρος ἐκ δίης, as when from Olympus a cloud comes over heaven after a serene sky; where ἐκ is translated by after, signifying time, cf. Spitzn. in loc.

Αἰθῆκες, *Æthikes*, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429.

Αἰθιοπεύς, ἦος, ὁ, an assumed ep. form of Αἰθίοψ, for the accus. plur. Αἰθιοπῆας, 1, 423.

Αἰθίοπες, οἱ, sing. Αἰθίοψ, σπος, ὁ, ep. form Αἰθιοπεύς (prop. the imbrowned, from αἰθω and ὥψ), the *Æthiopians*; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (ἐσχατοί), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of *Æthiopians* are mentioned by Herodotus, 7, 70. Voss supposes the *Æthiopians* occupied the entire margin of the light-side (south). The poet imagined the *Æthiopians* to be in the south, without possessing any very accurate knowledge. He considers them as dwelling easterly and

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22. remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: —The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od. 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phœaces, the Pygmies, etc. In regard to the epith. *ἄμύμονες*, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geogr. § 47: —The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet *ἄμύμονες* rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völcker. Hom. Geogr. § 46, 47.

αἰθέριος, ἡ, *ov*, prop. part. mid. (*αἶθω*), *burning, flaming*, with *πῦρ*, 6, 182; *δαλός*, 13, 320; *δαΐς*, Od. 1, 428.

αἶθουσα, ἡ (prop. part. act. from *αἶθω*, sc. *σοά*, because the sun shone into it), *porch, gallery, piazza, portico*, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule *πρόδομος*. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the *αἶθουσα* is included in the *πρόδομος δόμου*, see Cammann Hom. Vorsch. p. 325.

αἶθος, *σπος*, ὁ ἡ (*αἶθω*, ὦψ), prop. of fiery look; then, *sparkling, shining, gleaming, beaming*; *χαλκός*; *οἶνος*, the sparkling wine, 4, 259; not ruddy, see Od. 12, 19, where it stands connected with *ἱρυθρός*; *καπνός*, the dark smoke, Od. 10, 152.

αἶθρη, ἡ (*αἶθρ* [for the same r. as *ἄρ*, *αἶθρ*, *αῦρα*. Lob. Path. 58]), *pure, clear air, fair weather*, 17, 646. Od. 6, 44.

Αἶθρη, ἡ, Ion. for *Αἶθρα*, *Æthra*, daughter of Pitheus, wife of Ægeus, to

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αἰθρηγενής, *ov*, ὁ, Od. 5, 296; and *αἰθρηγενής*, ἑς (*γίγνομαι*), epith. of *Boreas*, 15, 171. 19, 356; *ether-born, produced in pure or cold air*; correctly passive Eustath., for compounds in *γενής* have always such a signification. The other explanation *cold-producing*, or, according to Voss, *clear-blowing* [*cloud-spelling*, Cp.] is against the analogy of the language.

* *αἶθριος*, *ov* (*αἶθρ*), *clear, fair, serene*; epith. of Zephyr, h. in Ap. 433.

αἶθρος, ὁ (*αἶθρ*), *morning-cold, frost, rime*, Od. 14, 318.†

αἶθρια, ἡ, a *water-fowl* (V. Diver), *fulica mergus* [*acu-meu*, Cp.], *Od. 5, 337 and 353.

αἶθω, whence comes *αἰθέριος*, q. v. *αἶθων*, *ωνος*, ὁ (*αἶθω*), prop. *burning, fiery*, 1) Of colour, *shining, sparkling, flashing, gleaming, beaming*; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph. spoken of larger animals; *fiery, fierce, spirited*; as *λέων*, 10, 24; *ἵπποι*, 2, 839; *ταῦρος*, 16, 488. Od. 18, 371, and *αἰετός*, 15, 690. The old grammarians referred it to the disposition; modern commentators, *fiery-red, red*, but it cannot well denote a common and regular colour, but describes rather the *shining hide, plumage, &c.* of smooth-coated or well-fed animals: the shining steeds, the sparkling lion, eagles, the fiery bull.

Αἶθων, *ωνος*, ὁ, 1) the name which *Ulysses* adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = *Bay* or *Fiery*, 8, 185.

αἶκ' for *αἶκε*, see *ai*.

αἶκή, ἡ (--- from *αἶσσω*), an Ep. form on *αἶξ*, a *vehement rush, an attack, impetus*; only in the plur. *τῶνων αἶκαί*, a discharge of bows, V. Il. 15, 709.†

* *αἶκρος*, *ov* (*ικνέομαι*), *inaccessible, unapproachable*, h. Merc. 346; accord. to Herm. conject. for *ὄδ' ἑκτός*.

αἶκώς, Ep. for *αἰκώς*, in an *unseemly manner*, 22, 336.†

αἷμα, *ατος*, τό, 1) *blood*, with Hom. the seat of life, Od. 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. *γαστήρ ἐμπλήσθ' κνίσσης τε καὶ αἵματος*, a stomach filled with fat and blood, as food, Od. 13, 118; cf. v. 45. 2) *bloodshed, slaughter*, with *ἀνδροκτασίη* and *κνυδόμεός*, 11, 164. *φόνος τε καὶ αἷμα*, 19, 214. 3) *Like sanguis; blood, consanguinity, race*, 6, 211. *εἶναι αἵματος ἀγαθοῖο*, to be of noble blood, Od. 4, 611 (perhaps from *αἰω*=*ἀημι*).

αἱμασία, ἡ [usually explained]: *thorn-bush*, for hedging a field or garden; *my* a fence [prob. a *dry-wall* loosely put together: *αἱμασίας λέγειν*=to *collect* and pile up stones, etc. to make a *dry-wall*, a

[ence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 16, 8. [der. from αἶμος, point, doubtful.]

αἱματώεις, εσσα, εν (αἶμα), bloody, sprinkled with blood, blood-red, blood-stained, 5, 82. Od. 22, 405; σμῶδεξ, a bloody wheal ['wheelk,' Cp.], 2, 267. 2) Transl. bloody, of days, wars, etc. [ἡματα, πόλεμος, 9, 326. 650.]

Αἱμονίδης, ου, ὁ, *Hæmonides*, son of *Hæmon*=*Μᾶον*, 4, 394.

Αἱμονίδης, ου, ὁ, son of *Æmon*=*Laerkés* of Thessalia, 17, 467.

αἰμοφόρυκτος, ου (φορύσσω), stained or sprinkled with blood, κρέα, Od. 20, 348.† αἰμύλος, ου (αἰμύλος), Ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγοι, Od. 1, 56. th. Merc. 317; (prob. from αἶμος, a point; hence, pointed, penetrating. [Lob. thinks that αἰμύλος itself came from αἰμύλλω, which the ancients derived from ἄμα or αἰμων, scilicet.])

* αἰμυλομήτης, ου, ὁ (μήτης), flattering, cunning, h. in Merc. 13.

αἰμων, ονος, ὁ, Ep. = δαίμων, δάμνην, acquainted with, experienced; with gen. θήρης, 5, 49.† Geist dissp. Hom. IV. 1, derives it from αἰω, audio, sentio, and therefore writes αἰμων.

Αἰμων, ονος, ὁ, 1) a hero of Pylus, 4, 296. 2) father of Mæon, q. v.

αἰνά, neut. plur. from αἰνός, q. v. αἰναρέτης, ου, ὁ (ἀρετή) [male fortis], brave to others' harm [fearfully or hungrily brave]; only in voc. αἰναρέτη, of Achilles, 16, 31.†

Αἰνείας, αο, and Αἰνεῖω, 5, 334; (the praised, from αἰνέω, but acc. to h. in Ven. 198, from αἰνός), *Æneus*, son of Anchises and Aphroditē, a descendant of Tros, consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphroditē (Venus) saved him, 5, 311; and in that with Achilles, Poseidōn, 20, 178. According to Hom. *Æneus* remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

αἰνῶς (αἰνός), fut. αἰνήσω, Ep. for αἰνέσω, aor. 1. ἤνεσα, for ἤνεσα, to praise, to commend, to approve; spoken of persons and things, with accus. ll. and Od. μὴ με μάλα αἰνεε μήτε νεῖκεε, neither praise nor blame me, i. e. be silent about it, 10, 249.

αἰνίζομαι, depon. Ep. form fr. αἰνέω, to praise, 13, 374. Od. 8, 487.

Αἰνυς, ὁ, a Pæonian slain by Achilles, 21, 210.

αἰνόθεν, adv. poet. (αἰνός), i. e. ἐκ τοῦ αἰνῶ; only αἰνόθεν αἰνῶς, most horribly, from bad to worse; a periphrastic superl. like οἰόθεν οἶος, 7, 97.†

αἰνόμορος, ου, poet. (μῆρος), ill-fated, miserable, unfortunate, 22, 480. Od. 9, 53.

αἰνοπαθής, ἐς, gen. ἐός (πάσχω), dreadfully suffering, deeply afflicted ['sad mourner as I am.' Cp.] Od. 18, 201.†

αἶνος, ὁ, Ep. 1) *discourse, narrative*: elsewhere μῦθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, 23, 795. τί με χρή μητέρως αἶνον, what need is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. p. 59, thinks it is distinguished from μῦθος, discourse generally, by indicating a speech full of meaning, skilfully framed. [Lob. says B. was too hasty in inferring the existence of αἶνω, laudo, Techn. 123.]

Αἶνος, ἡ, *Ænos*, a town in Thrace, at the mouth of the Hebrus, previous to Πολυνοβρία, i. e. the town of Poltys according to Strabo, VII.; hence ἀπν. Αἰνοθεν, from Αἶνος, 4, 520.

αἰνός, ἡ, ὅν, Ep. and Ion. for δεινός, dreadful, frightful, terrific, great; spbken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terror; of the gods: *terrible*, i. e. cruel, stern; Zeus, 4, 25; Athênē, 8, 423; of other objects; of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. αἰνόστατος λόχος, a most dreadful ambuscade, Od. 4, 441. ἐν αἰνήθην νεκέδεσσιν, in the horrible heaps of the dead, 5, 885. Neut. plur. αἰνά πάσχειν, to suffer dreadful things, 22, 431. Often as adv. αἰνά ὀλοφύρεσθαι, to lament greatly, Od. 22, 447. αἰνά τεκοῦσα, bearing for misfortune, 1, 414; Schol. ἐπὶ κακῷ. Superl. αἰνότατος, ἡ, ον, 4, 25. (The derivation is obscure. Damm derives it from the interjection αἶ, contr. from αἰανός: Buttm. Lexil. derives it from a root αἰω, from which by means of the ending νός (as δεινός from δέισαι) αἰνός is formed.)

αἰνυμαι, dep. Ep. (for ἀρνυμαι fr. αἶρω [Lob. supposes a radical verb αἰνω, capio, whence αἰνυμαι and ἀναἰνυμαι, repudiare, Techn. 124]), only pres. and impf. without augm. to take, to take away, to seize; with accus. τεύχεα ἀπ' ὤμων, 11, 580; οἰστόν, 13, 459; with gen. τῶν αἰνύμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αἰνύται με, longing desire seizes me, Od. 14, 144.

αἰνῶς, adv. (αἰνός), terribly, frightfully, τεῖρεσθαι, 5, 352; and mly greatly, exceedingly, φιλέω, εὐκέναι, τέρεσθαι, also of wretchedness, miserably, Od. 17, 24.

αἶξ, αἰγός, ἡ (αἰσσω), dat. plur. αἰγεσιν, 10, 486, goat; ἀγριος, wild goat, 4, 105. and Od.

αἰξάσκον, es, e, iter. aor. 1. fr. αἰσσω. Αἰολίδης, ου, ὁ, son of *Æolus*=*Sisyphus*, 6, 154; Cretheus, Od. 11, 237.

Διολίη νῆσος, ὁ, the *Æolian island*, the abode of *Æolus*, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od. 10, 1. 25. The ancients made it one of the Lipari Islands, and Strabo *Strongyle*, the largest of them, now *Stromboli*, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction

with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker, *Hom. Geog.* finds it in one of the Argades; Voss, on the other hand, explains the epithet *πλωτή* to mean *floating*, and gives it a double location, once east of Trinacria, and once west of Atlas; see *πλωτός*.

* Αἰολίς, ἰδος, ἡ, *Æolian*, Ep. 4.

Αἰολίων, ἰδος, ὁ, son of Æolus = *Macar*, h. in Ap. 37.

Αἰόλλω, poet. (αἰόλος), *to move rapidly hither and thither, to turn often*; e. g. γαστέρα, *to turn the stomach (breast) of an animal in roasting it*, Od. 20, 27.†

αἰολοθώραξ, κοσ, ὁ (θώραξ), *having a flexible cuirass or coat of mail (rapid or active in his cuirass, V.)*; or, having a variegated, richly adorned cuirass, Kōp., 4, 489.† see αἰόλος [and Buttm. Lex. 12].

αἰολομήτης, ου, ὁ (μίτρα), *having a flexible belt (active in the belt, V.)*; or, with a variegated belt, 5, 707.† see αἰόλος.

αἰολόπῳλος (πῳλος), *with rapid steeds*, 3, 185.† and h. 3, 138; or, with piebald steeds, see αἰόλος.

αἰόλος, η, ου (prob. related to ἀελλα, fr. εἰλω, εἰλω), *moving or turning rapidly, moveable, active*; spoken of animals: πόδας αἰόλος ἵππος, the light-footed courser, 19, 404. αἰόλος ὄφης, the lithe or writhing serpent, 12, 208. σφήκες μέσον αἰόλου, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσον). αἰόλος ὀστρως, the flitting gad-fly, Od. 22, 300. αἰόλαι εὐλαί, swarming worms, 22, 509; spoken of arms, easily moved, rapid; τεύχεα, arms which can be easily handled (*light, wieldy*), 5, 295; σάκος, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. *changeful of hue, gleaming, variegated*, since rapid motion gives objects this appearance; αἰόλον ὀστρακον, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses *πικύλος*.)

Αἰόλος, ὁ (*therapid*, adj. αἰόλος), 1) son of Hellen and the nymph Osreis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidōn and Arne, great-grandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5—9. He entertained hospitably the wandering Ulysses, and even gave him the winds enclosed in a bag; and sent after him only the gentle Zephyr,

Od. 10, 25 seq. (see Völck. *Hom. Geog.* p. 115.)

Αἰπεία, ἡ, *Æpēa*, a maritime town in Messenia; according to Strabo, the later *Thuria*; or, according to Paus., *Corone*, 9, 152.

αἰπεινός, ἡ, ὄν, poet. (a form of αἰπύς), *high, loftily situated, eminent*; espec. epith. of towns situated upon mountains, Τονόσσα, 2, 573; Ἴλιος, 13, 773; κάρηνα, lofty summits, 2, 869. Od. 6, 123.

αἰπήεις, εσσα, εν (poet. form of αἰπύς), *lying high, lofty*, Πήδασος, 21, 87.†

αἰπόλιον, τό (αἰπόλος), *a herd of goats*; mly αἰπόλια αἰγῶν, 2, 474; alone, Od. 17, 213. 20, 174.

αἰπόλος, ὁ (αἶξ and πολέω), prop. *goat-pasturing, ἀνήρ*, 2, 474. As subst. *goat-herd*, generally with αἰγῶν, Od. 17, 247.

αἰπός, ἡ, ὄν, Ep. form of αἰπύς, e. g. πόλις, 13, 625. Od. 3, 130. αἰπά βέεθρα, 8, 369.

Αἰτυ, σό (adj. αἰπύ), *Æty*, a town in Elis on the borders of Messenia, prob. the later Αἰπιόν; according to Strab. VIII. p. 349, *Margalia* on the Selleis, 2, 592. h. in Ap. 423.

αἰπύς, εἶα, ὄν, poet. forms are αἰπεινός, αἰπήεις, αἰπός, 1) *high, loftily situated, eminent*; spoken of mountains and towns, ὄρος, πολιεθρον, Ἴλιον αἰπύ, τεῖχος, Π.; βρόχος, a high depending cord, 11, 278. 2) *Metaph. deep, dreadful, difficult*, ὀλεθρος, dreadful destruction, 6, 57. According to Nitzsch, Od. 1, 11, αἰπ. ὀλεθ. is 'deep destruction in which it is easy to plunge'; [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.]; φόνος, dreadful slaughter, 17, 365. Od. 4, 843; χόλος, 15, 223. αἰπύς πόνος, 11, 601. αἰπύοι εὐσεύεται, hard will it be for him, 13, 317.

Αἰπυτός, ὁ, *Æpytius*, son of Elatus, king of Phæana in Arcadia. His monument was on the declivity of the Cykenian mountain; from this, Αἰπύτιος, ου, the Æpytian; τύμβος, 2, 604. cf. Paus. 8, 16, 2. [Αἰπύτιος, ου, see Αἰπυτός.]

αἰρέω, fut. αἰρήσω, aor. 2. act. εἶλον, Ep. εἶλον and εἰλεσκον, fut. mid. αἰρήσομαι, aor. mid. εἰλόμην, Ep. ἐλόμην, 1) *to take, to catch, to grasp, to seize*; with accus. e. g. ζῶν τινα, to take one alive, 6, 38; *by what*, with gen. τινα κομῆς, to take one by the hair, 1, 197; χειρός, by the hand, 1, 323. 4, 542; *with what*, with dat. χαλκὸν ὀδοῦσιν, to hold the brass with the teeth; χειρὶ δόρυ, γαῖαν ἀγοστώ; but, καθαρά χροὶ εἰμαθ' ἐλουσα; having taken or put clean attire upon her body, Od. 17, 58; metaph. χόλος αἶρει με, anger seizes me, 4, 23. In like manner ἕμερος, δέος, λήθη, ὕπνος. 2) *to take away, τι ἀπ' ἀτήνης*, from the carriage, 24, 579; ἀχλὺν ἀπ' ὀφθαλμῶν, the cloud from the eyes, 5, 127; with two accus. τῶν ἀτη φρένας εἶλε, confusion took away his senses, 16, 805. b) *Espec. in war, a) Of things, to take, to capture, πόλιν, νῆας, 2, 12. β) Of persons, to overpower, to*

είας, τινά, 4, 457, and often [spoken of enemies meeting in battle, it has always this meaning, unless accompanied by ζῶων or something equivalent in the context]; Am. Ed. to take, to seize, ζῶων τινα, 6, 38, II) Mid. 1) to take for oneself, to seize, ἔγχος, δόρυ, 8, 338. 10, 31; the connected preposition to govern the translation τόξα ἀπὸ πασσάλου, to take down the bow from the hook or peg, 5, 210; ἀπ' ὤμων τεύχεα, 7, 122. ἐκ δίφροιο, to take out of the chariot, 10, 501. 2) to take, to obtain, to procure, to receive; τί, 18, 500; δόρυ, Od. 14, 347. Metaph. ὕπνου δῶρον, to enjoy the gift of sleep, 7, 482; ἀλκίμων ἦτορ, to take bold heart, 5, 529; ὄρκον τινός, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) to select, to choose, τέμενος, γυναῖκας, 9, 578. Od. 9, 334.

*Αἶρος, ὁ (i) from α and *Ipos, a sportive play upon the name Irus: not-Irus, unhappy Irus, Od. 18, 73.†

αἶρω, contr. for αἰέρω, q. v. Hom. has of the common form only the pres. act. in εἰδοντο νέκυν αἰρόντας, 17, 724; the aor. I. mid. ἡράμεθα, ἦρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods ἀρωμαι, ἀροίμην, ἀρέσθαι, see αἰέρω.

*Αἶς, obsolete nom. of *Αἶδος, q. v.

αἶσα, ἡ, Ep. (from αἰω, akin to δαίω), 1) share, in general, which one has of a thing; ληῖδος, a share of the booty, 18, 827. Od. 5, 40. Hence, that which is fitting, justice, propriety. κατ' αἶσαν, according to right, or propriety with justice (= good reason); often with εἰ-πεῖν. ἐν καρδίᾳ αἶσῃ, see κάρ. 2) the assigned lot of life, fate, destiny, which the gods accord to men, fortune or misfortune, 1, 416. Often in Hom. αἶσά μοι, with infin. following, εἰ δέ μοι αἶσα τεθνήμεναι, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἶσα, I have still some hope, Od. 16, 101. 19, 84; κακὴ αἶσα, evil fate, 5, 209; com. in a bad signif. 3) the fateful decree of a god; Διός, of Zeus, 9, 608. ὑπὲρ Διός αἶσαν, against the decree of Zeus, 17, 321. δαίμονος αἶσα κακὴ, Od. 11, 61.

Αἶσα, ἡ, the goddess of Fate, like Μοῖρα, who at birth assigns to every one his lot, 20, 127. Od. 7, 197. The poet thus personifies eternal, unchangeable, governing fate, the inviolable law of nature, without however giving a form to the deity.

Αἰσαγέης ὄρος, τό, an unknown mountain in Asia Minor, near Clarus, h. Ap. 40; see Αἰσαγέην.

Αἰσηπος, ὁ, Ἄεψυς, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, 6, 21.

αἰσθω, Ep. (ἀημι), only pres. part. and imperf. to breathe out (= ἀποπνέω), θυμόν, *16, 468. 20, 408.

αἰσμος, ον, Ep. (αἶσα), and ος, η, ον, 1) fitting, right, proper, just. φρένας αἰσίμη ἦσθα, thou wert sound in mind, Od.

23, 14. αἰσίμα ἔργα ἀνθρώπων, the just works of men, piety, Od. 14, 84. Often the neut. αἰσίμα with παρεπείν, to advise that which is suitable, 6, 62. αἰσίμα πίνειν, to drink moderately, Od. 21, 294. φρεσὶν αἰσίμα εἰδέναί, to know in mind that which is right, i. e. to be just, well-disposed, 15, 207. αἰσίμα πάντα τίνειν, to pay every thing just, to make all due amends, Od. 8, 348. 2) destined by fate, only αἰσιμον ἡμαρ, the day of fate; and in the construction, αἰσιμον ἦεν, it was destined by fate, 9, 245. Od. 15, 239.

αἰσιος, ον, Ep. (αἶσα), sent by fate, auspicious; only in a good sense: αἰσ. ὁδός, πόρος, a traveller sent for good, 24, 376.† αἰσώω (ἀ and ῥ), aor. I. act. ἤϊσα, subj. αἰζω, partic. αἶζας, aor. pass. ἤχθην, infin. αἰχθῆναι, 1) Intrans. to move rapidly, to hasten, to run, to rush, to spring. Spoken of things animate and inanimate; of gods: of Ἀθήνη, ἤϊεν ἐπὶ χθόνα, she sprang to the earth, 4, 78; often βῆ αἶσατος, rushing she went, 2, 167; of men, mostly in a hostile sense: to rush upon, to attack impetuously, ἔγχει, with the lance; φασγάνω, ἵπποις, the sword, the chariot; of the fitting motion of the shades in the under world: τοὶ δὲ σκιαί αἰσσοῦσιν, Od. 10, 495; of animals: οἱ ἵπποι μάλ' ὥκα ἤϊαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to fly, to soar, πρὸς οὐρανόν, 23, 868; ὑπὲρ ἄστρος, 24, 320. Od. 15, 164. 2) Spoken of inanimate things; of missiles: δούρατα ἐκ χειρῶν ἤϊαν, the spears flew from the hands, 5, 657; of smoke: ἀπὸ χθονός, to rise from the earth. Metaph. of the soul: ὥς δ' ὄν' αὖ (ὄταν) αἶψα νόος ἀνέρος, as when darts a man's thought, 15, 80. 2) Pass. as depon. ἐκ χειρῶν ἡνία ἤχθησαν, the reins flew from his hands, 16, 404.

αἰστος, ον, Ep. (ἰδεῖν), prop. that of which nothing is known, unseen, unknown, vanished, annihilated, 14, 258. αἰστον ποιεῖν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

αἰστώω, poet. (αἰστος), fut. ὥσω, aor. optat. αἰστώσκειαν, and aor. pass. αἰστώθην, to make invisible, to destroy, Od. 20, 79. Hence pass. to be destroyed, to vanish, *Ow. 10, 259.

αἰσθητήρ, ἦρος, ὁ, poet. (related to αἰσυνήτης), princely, regal, royal, κοῦρος 24, 347.† Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυνητήρ.

Αἰσθήτης, ον, ὁ (αἰσθητήρ), a Trojan, father of Alcatheus, 2, 793. 13, 427.

αἰσυλοεργός, ον, practising wickedness, 5, 403.† (Thus Spitzner, as the reading of Aristarchus for ὁβριμοεργός.)

αἰσυλος, ον (prob. from αἶσα), Ep. unjust, impious, improper. αἰσυλά ρέειν, to practise impiety, 5, 403; μνησασθαι, to speak impious things, II.; εἰδέναί, h. Merc. 164.

Αἰσῦμη, ἡ, a city in Thrace, 8, 304. Αἰσῦμηθεν, from Αἰσῦμη.

αἰσῦμη, τῆρ, ἦρος, ὁ=αἰσῦμητης, 24, 347; and the ancients explain it here by βασιλικός, royal. Cf. αἰσῦμητῆρ.

αἰσῦμητης, ον, ὁ, poet. (αἰσῦμνάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258. † Αἰσῦμνος, ὁ, a Greek, 11, 303.

αἰσχιστος, η, ον, superl. and αἰσχίων, compar. of αἰσχύος.

αἰσχος, εος, τό, shame, indignity, insult; in the plur. τὰ αἰσχέα, shameful deeds, 3, 342. Od. 1, 229. ὅς ἦδ' ἄν νέμεσιν τε καὶ αἰσχέα πόλλ' ἀνθρώπων, one who felt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αἰσχύρος, ὅς, ὄν (αἰσχος), compar. αἰσχίων, ον, superl. αἰσχιστος, η, ον, 1) ugly, deformed; in a physical sense, αἰσχιστος ἄνθρωπος ὑπὸ Ἰλίου ἦλθεν, the ugliest man who came to Troy under its walls, 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσχρὰ ἔπεα, abusive, insulting words, 3, 38. The neut. followed by infin. 2, 119.

αἰσχύρως, adv., shamefully, insultingly, 23, 473. Od. 18, 321.

αἰσχύνω (αἰσχος), aor. 1 ἥσχυνα, perf. pass. ἥσχυμαι, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. πρόσρων, 18, 24. νέκυος ἥσχυμένους, a corpse, i. e. treated with vulgarity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, γένος. Λέχος, to dishonour a man's bed, Od. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame, to fear any thing, Od. 21, 323.

Αἰσών, ονος, ὁ, (according to Herm. Opportunus, from αἰσά,) son of Cretheus and Tyro, grandson of Æolus I., father of Jason, king of Iolcus, in Thessaly. According to a later tradition Medea renewed his youth, Od. 11, 259.

αἰτέω, fut. αἰτήσω, aor. infin. αἰτήσαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49; with accus. of the pers. and thing, αἰτεῖν τι, 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a spear, 22, 295; τινί, for any one, γούρησ' αἰτήσουσα τέλος θαλεροῖο γάμοιο, to solicit youthful nuptials for the damsel, Od. 20, 74. b) With infin. following, 6, 176.

αἰτιάσθαι, Ep. form for αἰτιάσθαι, see αἰτιάομαι.

αἰτιάομαι (αἰτία), depon. mid. 3 sing. optat. αἰτιώτο, Ep. for αἰτιώτο, 3 pl. imperf. ἥτιόντο, Ep. for ἥτιάντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron., Od. 1, 32.

αἰτίω, Ep. (αἰτέω), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with accus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αἰτιος, ἑ, ον (αἰτία), having the blame of any thing, guilty, blameworthy; used

in Hom. only in a bad sense. οὔτι μοι αἰτιοί εἰσιν, they have in no respect wronged me, 1, 153. Od. 1, 348.

αἰτιώτο, Ep. for αἰτιώτο, 3 sing. optat. pres. from αἰτιάομαι.

Αἰτώλιος, ἑ, ον, Ætolian, 4, 399.

Αἰτωλοί, οἱ, the Ætoliens, inhabitants of Ætolia, in Greece, between Acarnania and Thessaly, which received its name from Ætōlus, son of Endymion, 2, 638.

αἰχμάζω (αἰχμή), fut. αἰσώ, Ep. αἰσσω, to brandish the lance; constr. with αἰχμᾶς, 1, 324. †

αἰχμή, ἡ (ἀκμή or αἰσσω), prop. the point of the lance, χαλκείη, 4, 461; nly the lance, the spear.

αἰχμητά, ὁ, Ep. and Æol. for αἰχμητής, 5, 191.

αἰχμητής, οὔ, ὁ, a lancer, a spearman, hence g. t. for warrior, 1, 152, and often, 2) As adj. warlike, 1, 846; ἀνὴρ, 3, 49.

αἰψα, adv. quickly, directly, immediately. αἰψα δ' ἔπειτα, immediately thereupon; αἰψα δὲ in the narration of a fact, 2, 664. Od. 2, 6; and αἰψά τε in general propositions, 19, 221; see H. Mer. ad Hymn. in Cer. 485.

αἰψήρως, ὅς, ὄν (αἰψα), hasty, quick. αἰψήρως κόπος γόοιο, quick is the satiety of grief (one is quickly sated with grief, V.) λύσειν ἀγορὴν αἰψήρην for αἰψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

αἰώ, poet. only pres. and imperf. without augm. αἰών, to observe, to perceive, like sentire; nly to hear, with gen., seldom with accus. φθογγῆς, to hear the voice, 16, 508, πληγῆς, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αἰών ἦτορ, 15, 252, I felt my heart, (viz. its pulsation, because ἦτορ occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol. ἀπέπνεον, so that αἰώ=αῶ, ἀῆμι.)

αἰών, ὄνος, ὁ, comm. ἡ, 1) duration, long time. 2) an age, life, connected with ψυχή. αἰώνας ἀμέρδσθαι, to be bereaved of life, 22, 58; απ' αἰώνας δάσθαι, to perish from life, 24, 725. b) Spoken of animals: αἰώνα ἔκτορεῖν, to pierce the life, h. Merc. 42; (according to Ruhken, the spinal marrow, also plur. δι' αἰώνας τορεῖν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. for ἀκακήτης, ον, ὁ=ἀκακος (κακός), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

ἀκαλαρρέτης, αο, ὁ (ἀκαλός = ἡκαλός, still]. ῥέω), gently flowing, softly flowing, epith. of Oceanus, 7, 422, and Od.

ἀκάμας, αντος, ὁ, ἡ (κάμνω), unwearyed, untiring, epith. of Sol., of the Spermichus, and of the wild boar, 18, 239. 484. 16, 176.

†11.

Ἀκάμας, αντος, ὁ, 1) son of Antēndi

and Theânô, leader of the Dardanians, slain by Meriones, 2, 823. 16, 342. 2) son of Enssôrus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

ἀκάματος, *on*=ἀκάμας, *untiring, never-resting*, epithet of fire, 5, 4 Od 20, 123.

ἀκανθα, ἡ (ἀκή), *thorn, thistle*, Od. 5, 328.†

*Ἀκάστη, ἡ (greatly distinguished, from α intens. and κέκασμαι), daughter of Oceanus and Thetis, h. Cer. 421.

*Ἀκαστος, king of Dulichium, Od. 14, 336.

ἀκαχέιατο, see ἀκαχίζω.

ἀκαχεῖν, see ἀκαχίζω.

ἀκαχήμενος, see ἀκαχίζω.

ἀκαχίσω, see ἀκαχίζω.

ἀκαχίζω, Ep. and Ion. (*ΑΧΩ) aor. 2 ἤκαχον, whence again fut. ἀκαχίσω, aor. 1 ἤκαχσα, mid. ἀκαχίζομαι, kindred form of ἄχομαι or ἄχυνμαι, aor. ἤκαχόμην, perf. ἀκάχημαι and ἀκήχημαι, 3 pl. ὀκαχέδαται (perhaps ἀκηχέεται is preferable), 17, 687; 3 pl. plurif. ἀκαχέιατο for ἀκάχηντο; infin. perf. ἀκαχίσθαι, partep. ἀκαχήμενος, fem. ἀκηχένη (the accent on perf. ind. and partep. is drawn back: see Buttm. § 111, note 2; also a partep. pres. ἀχέων, ουσα. 1) Act. to trouble, to afflict: with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, to be grieved, θυμῷ, 6, 486; τῷ μῆτι θανῶν ἀκαχίσειν, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often absolute with θυμόν and ἥτορ: θεοὶ δ' ἀκαχέιατο θυμόν, were troubled at heart, 12, 179. b) With gen. and dat. of the object; ἵππων, about the steeds, 11, 702. ὁ μοι πυκνῶς ἀκάχτηται, who is deeply troubled about me, Od. 23, 360.

ἀκαχήμενος, η, on, Ep. sharpened, pointed, epith. of the lance, 11.; of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partep. perf. pass. from theme *AKΩ, *acuo*, for ἀκαχήμενος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, Ep. for ἀκείομαι; but ἀκεία-μενοι, a false reading for ἀκείόμενοι, from ἀκείομαι.

ἀκείομαι, Depon. Ep. mid. ἀκείομαι (ἀκῆν [hence originally = to quiet?], aor. 1 ἤκαχη-μην, imper. ἀκέσσαι, 1) to heal, to cure; with acc. ἔλκεα, wounds, 16, 29; also τυνά, any one, 5, 448; metaph. to calm, to allay, to help, δίδω, to allay thirst, 22, 2; absol. 13, 115 Od. 10, 69. 2) to repair, to restore, νῆας, Od. 14, 383.

ἀκερσεκόμης, ον, ὁ (κεῖρω, κόμη), *unshorn, having long hair*, epith. of Apollo, 20, 39.†

*Ἀκессαμενός, ὁ (partep. ἀκείσμενος), father of Peribœa, king of Thrace, founder of the city Akessamenæ, 21, 142.

ἀκεστός, ἡ, ὅν (ἀκείομαι), *curable, that may be calmed*, φρένες, 13, 115.†

ἀκέων, εἶονσα, dual ἀκέοντες, *silent, still, quiet* [cf. ἀκήν]. ἀκέων is for the most part used as an adv. without distinction of gender or number, 4, 22, 8, 459. Od.

21, 89; the feminine however ἀκέουσα occurs 1, 565, and once the dual ἀκέοντε, Od. 14, 195 (prob. from α and χάω for ἀκαος, Ion. ἀκέων, Buttm. Lexil. p. 27 [Cf. 188d. Hom. Gloss. 130]).

ἀκήδεστος, ον· (κηδέω), *uncared for, neglected*; spoken of the dead *unburied*, 6, 60.†

ἀκήδέστως, adv. in a cruel, pitiless manner, remorselessly, *11. 22, 465. 24, 417.

ἀκηδέω (κηδός), aor. 1 ἀκήδεσα, to neglect, to slight, to disregard; with gen. *11. 14, 427. 23, 70.

ἀκηδής, ἐς, gen. ἐός (κηδέω), *without care*, 1) Act. free from care, at ease, Pl. 123; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. *uncared for, neglected, disregarded*, as Od. 6, 26. 19, 18. 20, 130. 11. 21, 123; of a corpse: *unburied*, 24, 554. Od. 24, 187.

ἀκήλητος, ον (κηλέω), *not to be charmed, stubborn, unbending*, νόος, Od. 10, 329.†

ἀκημα, ατος, τό (ἀκείομαι), a remedy, an alleviation, relief, δυνάων, 15, 304.

ἀκήν, adv. (prop. acc. from obs. ἀκή [= ἡσυχία, Hesych. ἀκῆ, calmly, Pind. Dyd. 130. according to Buttm. adv. from acc. ἀκάαν, Ion. ἀκένν· ἀκαος (χάω) *non hincens*], quietly, silently, still; often πάντες ἀκήν ἐγένοντο σιωπῇ, all were quiet and silent, 3, 95; ἀκήν ἔσαν, Od. 2, 82.

ἀκηράσιος, ον, poet. (κεράννυμι), *unmixed, unadulterated, pure*, οἶνος, Od. 9, 205; † *unlouched, unspiced, leimôn*, h. Merc. 72.

ἀκήράτος, ον (κεράννυμι), *unmixed, pure*, ὕδωρ, 24, 300. 2) Metaph. *uninjured, unweakened*, κληρός, 15, 498. Od. 17, 532.

ἀκήριος, ον (κήρ), *without misfortune, uninjured, unharmed*, *Od. 12, 98. 23, 328. b) Act. *innocuous*, ῥάβδος, h. Merc. 530.

ἀκήριος, ον (κήρ), *without heart*, 1) In physical sense: *feless, dead*, 11, 392. 2) Metaph. *heartless, spiritless, cowardly*, 7, 100; δέος (heartless fear, Cp.), 5, 812. 11. ἀκηχέδαται, see ἀκαχίζω.

ἀκηχμένη, see ἀκαχίζω.

ἀκίδνος, η, ον, only comp. π. ἀκείνότερος, *weak, inferior, insignificant*, Od. 18, 130, with εἶδος, in appearance, *Od. 5, 217. 8, 169.

ἀκίκυς, vos, ὁ, ἡ, Ep. (κίκυς), *without power, weak, feeble*, *Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from α and κίω, unable to go.)

ἀκίχητος, ον, poet. (κίχάνω), *not to be attained, unattainable*. ἀκίχητα διώκει, to pursue what is unattainable, 17, 75

ἀκλανστος, ον, later form for ἀκλαυτος, Od. 11, 54, 72; [in some editions.]

ἀκλαντος, ον (κλαίω), 1) *unwept, unlamented*; spoken of one dead, 22, 386.

2) Act. *without tears, tearless*, Od. 4, 494. Voss: *unwept*.

ἀκλειής, ἐός, ὁ, ἡ, poet. (κλέος), *ἀκλειής and ἀκλήης, without fame, fameless, inglorious*; accus. sing. ἀκλέα, for ἀκλέα, Od. 4, 723; plur. nom. ἀκλήεες, poet.

strengthened for ἀκλεῖς, 12, 318. In ἀκλεῖς αὐτός, the neut. prob. is as adv. 7, 100; Buttm. [who allows that ἀκλεῖς may = ἀκλεῖες], Lex. p. 296.

ἀκλειής, see ἀκλεής.

ἀκλειως, adv. *ingloriously*, 22, 304. Od. 1, 241.

ἀκληρεῖς, poet. for ἀκλεῖς, see ἀκλεής.

ἄκληρος, ον (κλήρος), without lot, without possessions, hence 1) *poor, needy*, Od. 11, 489.† 2) *unalloited, undivided*, *wild, γαῖα*, h. Ven. 123.

ἄκμη, ἡ (ἀκμή), *edge*. ἐπὶ ξυροῦ ἄκμης, on a razor's edge, ὡς σταταί [“in balance hangs, pois'd on a razor's edge,” Cp], i. e. it is on the point of decision (an adage), 10, 178.†

ἄκμηρος, ον, *fasting*, with σιτοιο or πόσιος, without meat, or drink, *19, 163, 346. (ἄκμη [ἄκμη Lob. Path. 193] is said to be Æol. = νηστεία.)

ἄκμηρός, ον ([= ὁ ἀκμάζων] ἄκμη), *full grown, grown up*, Od. 23, 191.†

ἄκμης, ἦτος, ὁ, ἡ (κάμνω), *unwearied, vigorous, fresh*, *11, 802. 15, 697.

* ἄκμητος, ον = ἄκμης, h. Ap 520.

ἄκμόθετον, τό (τίθημι), the place where the anvil is placed, *anvil-block, stithy*, 18, 410. Od. 8, 274.

ἄκμων, ονος, ὁ (κάμνω), *an anvil*, 15, 19. Od. 8, 274.

ἄκμηστις, ιος, ἡ (ἄκανος), *the back-bone, the spine*, Od. 10, 161.†

ἄκοιτης, ον, ὁ (α copulat. and κοίτη), *bed-fellow, husband*, 11. and Od.

ἄκοιτις, ιος, ἡ, *bed-fellow, wife*, 11. ἄκοιτις, accus. plur. Od. 10, 7.

ἄκολος, ὁ (κόλον), *a morsel, a crumb*, Od. 17, 222.†

* ἀκόλυμβος, ον (κόλυμβος), *who cannot swim*, Batr. 157.

ἀκομιστή, ἡ (κομίζω), *want of tending or care, privation*, Od. 21, 284.†

ἀκοντίζω (ἄκων), aor. ἀκόντισα and ἀκόντισσα, prop. *to hurl the javelin*, but only *to cast, δουρέι, ἡχεῖ*; also with accus. αἰχμᾶς, *to hurl lances*. The object aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπὶ τινι, and εἰς τινα, 4, 490. 16, 358. Od. 22, 282; later also, τινά, *to hit or pierce any one with a lance*, Batr. 209.

* ἀκόντιον, τό (dimin. of ἄκων), *a dart, a javelin*, h. Merc. 460.

ἀκοντιστής, οὔ, ὁ, poet. (ἀκοντίζω), *lancer, dartman, spearman*, 11. and Od.

ἀκοντιστής, υός, ἡ, Ep. for ἀκόντισις (ἀκοντίζω), *the act of casting spears, a contest with spears* (i. e. as a partial game). οὐδέ τ' ἀκοντιστὶν ἐσθύσειαι, thou shalt not enter the contest of spears, 23, 622.†

ἀκόρητος, ον (κορέννυμι), *unsated, insatiable*; with gen. μόθου, πολέμου, ἀπειλάν, *7, 117. 12, 335. 14, 479; also h. Ven.

ἄκος, εος, τό (ἀκέομαι), *cure, remedy, relief, alleviation*. κακὸν ἄκος, Od. 22, 481. οὐδέ τι μῆχος ρεχθέντος κακοῦ ἔσθ' ἄκος εὔρεῖν, it will be impossible to

find a remedy when the evil is done, 9, 250.

ἄκοσμος, ον (κόσμος), without order, *indecent, unbecoming*, ἔπεα, 2, 213.†

ἄκοστώ or ἄκοστῶ, aor. 1 ἀκόστησα, 6, 506. 15, 263; in the phrase: ἔππος ἀκοστήσας ἐπὶ φάνη, *full fed at the manger*. The best derivation is from ἀκοστή, = κριθή, *barley* [as being bearded, ἀκή]; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

ἀκονάζω, h. Merc. 423; and ἀκονάζομαι, dep. mid. Ep. form of ἀκούω, *to hear*; with gen. Od. 9, 7. πρώτῳ γὰρ καὶ δαιτὸς ἀκονάζεσθον ἐμεῖο, for ye are the first to hear from me of a feast, i. e. are first invited, 4, 343.

ἀκούη, ἡ (ἀκούω), Ep. for ἀκοή, properly, *hearing*; a sound (as heard), spoken of the crash of a tree when felled: ἐκάθεν δέ τε γίγνεται ἀκούη, there is hearing from afar, i. e. the sound, or crash of it is heard at a distance, 16, 634; others give here the signif. *echo, noise*. 2) *that which is heard, information*, μετὰ πατρός ἀκοὴν ἐκέσθαι, to go in quest of intelligence of his father, Od. 2, 308; βῆναι, Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), without son, *childless*, Od. 7, 64.†

* ἀκουστός, ἡ, ὄν, heard, audible, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, aor. 1 ἤκουσα, 1) *to hear*, with the gen. of the person heard; αἰδοῦ, the thing generally in accus. μῦθον, the discourse, and τί τινος, any thing from any one ‘ex αἰχμᾶ’, Od. 12, 353. 1) at a distance, μεκρήναι ἤκουσα. I heard the roar or hurraing, Od. 12, 265. The person about whom any thing is heard is only put in the gen. Od. 1, 287. 289, rarely in accus. and with περί τινος, Od. 19, 204. 2) *to hearken to any one, to listen*, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένῳ, to hearken to a suffering man; of subjects, *to obey*, Od. 7, 11. 3) The pres. in the signif. of the past, *have heard, know* (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. τινός, *to hear*, 4, 331.

ἀκράαντος, ον, poet. (κρααίνω), *un-finished, unaccomplished, ἔργον*, 2, 138; spoken of a prophecy: *unfulfilled, not to be fulfilled*, Od. 2, 202. 19, 565.

ἄκραῖς, ἐς, gen. ἐός (ἄκρος, ἄκρη), prop. *high-blowing, strong blowing, brisk, fresh*, epith. of a favorable wind, *Od. 2, 421. 14, 253.

ἄκρη, ἡ (prop. fem. from ἄκρος), the extreme, esp. *height, summit, citadel or fortress, promontory*, 14, 36. 4, 425. κατ' ἄκρης, downwards, from above, Od. 5, 313; and hence *utterly, from the summit*, = from the foundation, 15, 557. Cf. Virg. Æn. ii. 290.

ἄκρητος, ον, Ion. for ἄκρατος (κεράννυμι), *unmixed, pure, οἶνος*, spoken of wine unmixed with water, Od. 2, 341: γάλα, Od. 9, 297. 2) σπονδαὶ ἄκρητοι, a

libation of pure wine, because, in compacts, unmixed wine was offered to the gods, 2, 341. 4, 159.

ἀκρίς, ἰδος, ἡ, a locust, 21, 12.†

ἀκρίς, ιος, ἡ, Ion. and Ep. for ἀκρη, *point, summit, peak*; always in the plur. accus. δι' ἀκρίας, through (amongst) the mountain tops, Od. 10, 281; nom. plur. h. Cer. 383.

*Ακρίσιος, ὁ (unjudged, from α and κρίνω, *Inseparatus*, Herm.), son of Abas and Ocelia, great grandson of Danaus, father of Danaë. He expelled his brother Prætus; after his return they divided the kingdom, so that Acrisius reigned in Argos, and Prætus in Tiryns, Apd. 2, 21.

*Ακρισίωη, ἡ, daughter of Acrisius = Danaë, 14, 319.

ἀκριτόμυθος, ον (μῦθος), *speaking in a confused manner, prating or babbling foolishly, dreaming, senseless dreams, or hard of explanation*, Od. 19, 560. Il. 2, 246.

ἀκριτος, ον (κριτός), 1) *not separated, confused*. τύμβος, a common grave, in which the multitude were thrown indiscriminately, 7, 337; μῦθοι, confused discourse, prating, 2, 796. ἀκριτα πόλλ' ἀγορεύειν, Od. 8, 505. 2) *undecided, unadjusted, veikea*, unadjusted contentions, 14, 205. 304. 3) *not to be decided, enduring, perpetual*; ἄχος, 3, 412; adv. ἀκριτον, endlessly. πενήθημαι, Od. 18, 174.

ἀκριτόφυλλος, ον (φύλλον), *thickly leaved, covered with foliage, thickly wooded*, Orph. 2, 868.†

ἀκροκελαινώ, Ep. (κελαινός), only parter. ἀκροκελαινώων, Ep. for ἀκροκελαινώων, *becoming black on the surface, dark-flowing*, epith. of a river, 21, 249.†

ἀκρόκομος, ον, poet. (κόμη), *having hair on the crown, crown-haired*, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, 4, 533.†

ἄκρον, τό (neut. from ἄκρος), *the extreme, the summit, the point*: Ἰδης, the summit of Ida, 16, 292: Ἀθηνέων, the promontory [head-land, Cp.] of Athens, *Od. 3, 278; ποδός, Batr. 253.

*Ακρόνεως, ὁ, a Phæacian, Od. 8, 111. ἀκρόπολις, ιος, ἡ (πόλις), *the upper city, a citadel, a fortress*, *Od. 8, 494. 505; in the Il. ἀκρη πόλις, 6, 88.

ἀκρόπολος, ον. Ep. (πολέω), *being high, high-soaring, lofty*, epith. of mountains, 5, 523. Od. 19, 205.

ἀκρόπορος, ον, Ep. (πείρω), *penetrating with the point, sharp-pointed*, ὀβελοί, Od. 3, 463.†

ἄκρος, ἡ, ον (ἀκή), superl. ἀκρότατος, ἡ, ον, *extreme, highest, ending in a point*; in Hom. only in a physical sense: ἐπ' ἄκρῳ χεῖλει ἐφestaότας, standing on the extreme brink, 12, 51; ἄκρη χεῖρ, the end of the hand, 5, 836. ἐς πόδας ἄκρους, to the extremities (toes) of the feet, 16, 640. The neut. ἄκρον, as adv. 20, 229.

ἀκρωτήριον, τό (ἄκρος), *the extremity of*

a thing; hence ἀκρωτήρια πρύμνης, the top of a ship's poop, h. 33, 10.

Ἀκταίη, ἡ (ἀκτή), prop. she who dwells on the coast, a Nereid, 18, 41.

ἀκτή, ἡ (ἀγνυμι, prop. fem. of ἀκτός, broken, crushed), 1) Poet. *corn bruised or ground in the mill*, comm. with ἱεροῦ ἀλφίτου or Δημητῆρος, 13, 322. Od. 2, 355; see ἀλφίτον. 2) the place where the waves break, *shore, coast*, Il. and Od. ἀκτῆμων, ονος, ὁ, ἡ (κτῆμα), *without possessions, poor, needy*; with gen. χρυσοῖο, in gold, *9, 126. 268.

*ἀκτήρ, ἦρος = ἀκτίων, a now rejected reading, h. 32, 6.

ἄκτις, ἴνος, ἡ, dat. ἀκτίσσειν and ἀκτίσιν, Od. 5, 479. 11, 16; a ray, a beam, with Ἡελίοιο.

*ἀκτίρ, ἦρος = ἀκτίων, a now rejected reading, h. 32, 6.

*ἀκτιος, ον (κτίω), poet. for ἀκτιστος, *untilled, waste*, h. Ven. 123.

*Ακτορίδης, ον, ὁ, a descendant of Actōr = Echeclus, 16, 189.

*Ακτορίς, ἰδος, ἡ, a female servant of Penelope, Od. 23, 228.

*Ακτορίων, υνος, ὁ, son of Actōr. τῶν Ἀκτορίων, the sons of Actōr, Eurystus and Cleatus, who from their mother were also called the Moliones, 2, 621; see Μολίων.

*Ακτωρ, ορος, ὁ (from ἄγω leader), 1) son of Deion, in Phocis, and Diomedēs, husband of Ægina, father of Menæstus, grandfather of Patroclus, 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrminē, brother of Augens, husband of Molionē, father of Eurystus and Cleatus, 11, 785. Apd. 3) son of Azeus, father of Asityochē, grandfather of Ascalaphus and Ialmenus of Orchomenus, 2, 513.

ἄκυλος, ἡ, *the edible acorn*, fruit of the evergreen-oak (ilex), Od. 10, 242.†

ἄκωκῆ, ἡ (ἀκή), *point, edge, ἔγχεος, δούρος*, Il. and Od.

ἄκων, οντος, ὁ, a javelin, a dart, a spear. ἔρκος ἀκόντων, see ἔρκος.

ἄκων, ουσα, ον (ἄ contr. from ἄκων q. v.) only in τῷ δ' οὐκ ἀέκοντε πετέσθην, Il. and Od.

ἄλαδε, adv. *into the sea, to the sea*, also eis ἄλαδε.

ἀλάλῃμαι, Ep. perf. with pres. signif. from ἀλάομαι, q. v.

ἀλαλήτος, ὁ (ἀλαλή), mly a loud cry, a battle-cry, a shout of victory, 4, 436. Od. 24, 463; but also a cry of distress, 21, 10.

ἀλαλκε, ἀλαλκών, ἀλαλκεῖν, see ἀλέξω.

*Αλακομενίς, ἰδος, epith. of Athēnē, probably from the town Alalcomenē, in Boeotia, where she had a temple; according to others, from ἀλαλκεῖν, the protectress, 4, 8, 5, 908.

ἀλαλύκτῃμαι, to toss oneself around restlessly, to be agitated with anxiety, to be in anguish, 94† (prop. perf. from ἀλυκτώ, with pres. signif.).

*ἀλάμπετος, ον (λάμπω), *without brightness, dark*, h. 32, 5.

ἀλάομαι, depon. mid. impf. ἡλῶμην, aor. 1 ἡλήθην, Ep. ἀλήθην, perf. ἀλάλη-

μαι, infin. ἀλάλησθαι, part. ἀλάλημενος, *to wander about without aim, to rove, to stray, to roam*; with the prep. κατά, ἐπί, περί τι, 6, 201. Od. 4, 91. The perfect infin. and partic. ἀλάλημενος have the accent retracted on account of its pres. signif. 23, 74. Od. 11, 167. 14, 122.

ἀλαός, ον (λάω), not seeing, blind, (prop. v. v., Od. 8, 195; but in μάντιος ἀλαού, Od. 10, 493. 12, 267, - - -); cf. Thiersch. Gram. § 190, 22. *Od.

ἀλαοσκοπή, ἡ (σκοπή), lit. *a blind lookout*; *a useless watch*, ~-ην ἔχειν, [*to look in vain*, Cp.] 13, 10. ἀλαοσκοπή is an incorrect reading 10, 51.

ἀλαός, poet. (ἀλαός), aor. ἀλάωσα, *to make blind, to blind*. τιὰ δόθαλμου, *to blind one's eye*, *Od. 1, 69. 9, 516.

ἀλαπαδνός, ἡ, ὄν (ἀλαπάζω), poet. compar. ἀλαπαδνότερος, 4, 305; *easy to vanquish*. σθένος οὐκ ἀλαπαδνόν, insuperable strength, 5, 783; spoken of cattle, Od. 18, 373. 2) *powerless, weak, unwarlike*, 2, 675; μῦθος, h. Merc. 334.

ἀλαπάζω, poet. (λαπάζω), fut. ἀλαπάξω, aor. ἀλάπαξα without augm.; prop. *to empty, to exhaust*; πόλιν, *to plunder a city, to sack*, 2, 367, and often. 2) *to overpower, to vanquish, to destroy*, φάλαγγας, στίχας, Od. 17, 424. 19, 80; absol. II 12, 67:—*then to ruin, to reduce to distress*, Od. 17, 424.

ἀλαστῶ, poet. (ἀλαστος), partic. aor. ἀλαστήσας, prop. not to forget a thing; but mly, *to be displeased, to be angry*, *12, 163. 15, 21.

Ἀλαστορίδης, ον, ὁ, son of Alastor = Tros.

ἄλαστος, ον (λήθω or λάζομαι), not to be forgotten, intolerable, immeasurable, πένθος, 24, 105; ἄχος, Od. 4, 108. ἄλαστον δδύρεσθαι, *to lament unceasingly*, Od. 2) not to be forgotten or forgiven, abominable, accursed, 22, 261. Achilles applies the term to Hector: thou whose treatment of Patroclus I can never forget, 22, 261.

Ἀλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, 20, 463. 2) a companion of Sarpédōn from Lycia, slain by Ulysses, 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, 8, 333. 13, 422. 4) an Æpean, 4, 295. 7, 333.

ἀλαωτός, υός, ἡ, poet. (ἀλαός), *a blinding, a bereaving of sight*, Od. 9, 503.† ἀλέω (ἀλγος), fut. ἀλήσω, 1) *to feel pain, to be distressed by pain*, primarily of the body; δδύνησι. 12, 206; with accus. κεφαλῇ, Batr. 193. 2) Spoken of the mind: *to be troubled, to be pained*, Od. 12, 27.

ἀλγίων, ον, compar., ἄλγιστος, superl. of ἀλγευνός, q. v.

ἄλγος, εος, τό, pain, suffering, primarily of the body; then of the mind, trouble, distress; comm. in plur. ἄλγεα πάσχειν, *to endure sufferings, pain, distress*; spoken of the sufferings of war, 2, 667. 9, 321; by sea, Od. 1, 4.

ἀλδαίνω, poet. (ἀλδω), aor. 2 ἤλδανον *to nourish, to make great, to enlarge*, τι τινι. μέλε' ἤλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70. 24, 768.

ἀλδήσκω, Ep. (ἀλδάνω), *to grow, to grow up*; spoken of a harvest, 23, 599.†

ἀλέασθαι, see ἀλέομαι.

ἀλγευνός, ἡ, ὄν, poet. for ἀλγευνός (ἀλγος), irreg. compar. ἀλγίων, ον, superl. ἄλγιστος, ἡ, ον, painful, sad, oppressive, burdensome, 2, 787. Od. 3, 206. 2) difficult, hard; with infin. ἵπποι ἀλγευνοὶ δαμῆναι, hard to break, to be subdued, 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, 23, 655. The compar. occurs only in the neut. ἀλγίον, mly in the signif. the worse, so much the worse, 18, 278. Od. 4, 292; where some [without reason] regard it as used for the positive.

Ἀλεγγγορίδης, ον, ὁ, son of Alegénor = Promachus, [14, 503.]

ἀλγίζω, poet. (ἀλέω), only in pres. and imperf. *to trouble oneself about a thing, to care for*; with gen. and always with a negat. οὐκ ἀλγίζεν τινός, 1, 160. 8, 477; once absol. *15, 106.

ἀλγύνω (=ἀλέω), *to trouble oneself about*; with accus. always with δαίτα, *to prepare a meal*, *Od. 1, 374. 2, 139; δολοφροσύνην, *to practise deceit*, h. Merc. 361; ἀγλαΐας, h. Merc. 476; absol. h. Merc. 537.

ἀλέγω, poet. (α, λέγω), only pres.; kindred forms ἀλγίζω and ἀλγύνω, prop. *to compute, to reckon together*; hence, *to value, to esteem, to be careful*; comm. with negat. absol. 11, 389; absol. κύνες οὐκ ἀλέγουσαι, careless sluts, spoken of Penelopé's maidens [but without the coarse meaning that the words would have in English], Od. 19, 154. a) With gen. of the person: *to trouble oneself about one, to care for him*, 8, 483. Od. 9, 115. 275. b) With accus. of the thing: ὅπιν θεῶν, *to regard the vengeance of the gods*, 16, 388; νηῶν ὅπλα, *to keep, to secure the tackle of ships*, Od. 6, 268. c) With a partic. spoken of the Litæ (Prayers): αἰμετόπισθ' Ἀτῆς ἀλέγουσι κούσσαι, who walk behind Atē carefully, steadily, 9, 504.

ἀλείνω, Ep. form of ἀλέομαι (ἀλέη), only pres. and imperf. *to escape, to shun, to flee*; with accus. absol. κερδοσύνη ἀλείνεν, with craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, ἀλεξέμεναι ἀλείνεν, 6, 167. 13, 356.

ἀλέη, ἡ, poet. (ἀλη), the act of avoiding, escaping, 22, 301.†

ἀλή, ἡ (ἄλω), warmth, the heat of the sun, Od. 17, 23.

ἄλειαρ, ατος, τό, poet. (ἀλέω), prop. that which has been ground, flour, wheaten flour; in plur. Od. 20, 108.†

ἄλεις, εῖσα, ἐν, partic. aor. pass. from εἰλω.

Ἀλείσιον, τό (λεῖος), Alesium, a place in Elis, no longer in existence in the time

of Strabo, who however mentions a region near Olympia called τὸ Ἀλεσιαῖον, 2, 617.

Ἀλεισίου κολώνη, ἡ, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on 2, 617, was a son of Scillus, suitor of Hippodameia, 11, 757.

ἄλεισον, τό (prob. from λείος, not smoothly wrought, wrought in relief; embossed), a goblet, always costly, and mostly of gold, 11, 774; and Od. 3, 53.

ἀλείτης, ον, ὁ. poet. (ἀλταίνω), a sinner, a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, 3, 28. Od. 20, 121.

ἀλείφαρ, ατος, τό (ἀλείφω), salve, unguent, balsam, with which the dead were anointed before burning, 18, 351. Od. 3, 408.

ἀλείφω (λείπος), aor. ἤλειψα, aor. mid. ἤλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαίῳ, olive oil, 18, 350; also λίπ' alone, Od. 6, 227, see λίπα, spoken particularly of anointing after the bath, Od. 19, 505; κηρὸν ἐπ' ὤσιν, to rub wax upon the ears, Od. 12, 200 2) Mid. to anoint oneself, with λίπ' ἐλαίῳ, and with accus. χροά, to anoint one's body, 14, 175.

Ἀλεκτρῶν, ὄνος, ὁ (=ἀλέκτωρ), father of the Argonaut Leitus, 17, 602; Ἀλέκτωρ, Apd. 1, 9, 16.

Ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Batr. 193.

Ἀλέκτωρ, ορος, ὁ, son of Pelops and Hegesandra, whose daughter Iphiloche married Megapenthes, son of Menelaus, Od. 4, 10.

ἀλέκω, assumed theme of ἀλέξω.

ἄλεν, Dor. and Ep. for ἐάλησαν, see εἴλω.

Ἀλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἀντήρ), an honorary name of Paris son of Priam, because according to the Schol. when a shepherd, he often bravely defended himself against robbers, 3, 16 [this is improbable].

ἀλεξάνεμος, ον (ἄνεμος), wind-repelling, epith. of a thick mantle, Od. 14, 529.†

ἀλέξασθαι, ἀλεξάμενος, see ἀλέξω.

ἀλεξέω furnishes tenses to ἀλέξω.

ἀλεξητήρ, ἦρος, ὁ (ἀλέξω), repeller, defender, helper, μάχης, a repeller of the battle (from others), protector in battle, 20, 396.†

ἀλεξίκακος, ον (κακός), averting evil, repelling misfortune, epith. of Nestor, 10, 20.†

ἀλέξω, (theme ΑΑΕΚ), infin. ἀλεξέμεναι, fut. ἀλεξήσω, aor. 1 optat. ἀλεξήσειεν, Od. 3, 346; Ep. aor. 2 ἡλακον, infin. ἀλαλκεῖν, partep. ἀλαλκῶν (from theme ΑΑΚΩ), whence an Ep. fut. ἀλαλκήσει, Od. 10, 288, where Wolf reads ἀλάκησι; mid. aor. subj. ἀλεξώμεσθα, infin. ἀλέξασθαι, 1) Act. to ward off, to avert, τί τι, any thing from any one; κακὸν ἡμᾶρ Δαναοῖσιν, the evil day from the Greeks, 9, 251, νῆσσι πῦρ, 9, 347.

b) With dat. only: to defend any one, to help, 3, 9, 5, 779. 2) Mid. to repel from oneself, τινα, any one, 13, 475. Od. 18, 62; absol. to defend oneself, 11, 848. Od. 9, 57.

ἀλέομαι and ἀλεύομαι, Ep. and poet. (ἄλη), kindred form ἀλεεῖω, aor. 1 ἡλενάμην and ἀλευάμην, subj. ἀλέηται, optat. ἀλέαιτο, imper. ἀλέασθε, infin. ἀλευασθαι and ἀλέασθαι, partep. ἀλευάμενος, to shun, avoid, flee; with accus. ἔγχεα, μῆνιν, and absol. 5, 28. b) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (Ep. for ἀλεύηται), ἡπεροπένειν, that another also may shrink from deceiving, Od. 14, 400. 11, 23, 840.

ἄλεται, Ep. with shortened mood-vowel for ἄλῃται; subj. aor. where elsewhere we find ἄλεται, 11, 192; see ἄλλομαι.

ἀλετρεύω (ἄλετος), to grind; with accus. καρπὸν, Od. 7, 104.†

ἄλετρις, ἴδος, ἡ (ἀλέω), grinding, γυνή, a grinding woman, the female slave who grinds, Od. 20, 105.†

ἀλεύομαι = ἀλέομαι, q. v. ἀλέω, aor. 1 ἡλεσα, Ep. ἄλεσσα, to grind, Od. 20, 109. † in Tmesis.

ἄλεωρῆ, ἡ (ἀλέομαι), poet. the act of avoiding, retreating, flight, 24, 216. 2) defence, protection; spoken of the cuirass, 12, 57, 15, 533.

ἄλη, ἡ, the act of wandering or roaming about, *Od. 10, 464, 21, 284.

ἀληθείη, ἡ (ἀληθής), truth; only ἀληθείην μυθεῖσθαι, καταλέγειν, 24, 407. Od. 11, 507.

ἀληθεῖς, see ἀλάομαι.

*ἀλθεύω (ἀληθής), fut. σω, to speak the truth, to be sincere. Batr. 14.

ἀληθής, ἐς (λήθω), undisguised, sincere, true, upright, γυνή, 12, 433. 2) true, often neut. plur. ἀληθέα εἰπεῖν, 11, and Od.

Ἀλῆιον πεδῖον, τό, the Aleian plain in Asia Minor, where Bellerophon, hated by the gods, wandered solitarily about, 6, 201. According to a later tradition, proud of having slain Chimaera, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod. it was near the city Mallus in Cilicia, between the rivers Pyramus and Sinarus, 11dt. 6, 85. (Signif. prob. from ἄλη, the field of wandering, or from ἄλιον, harvestless, uncultivated.)

ἄλῃος, ον (ἄλιον), without possessions, poor, destitute of an estate, *9, 125, 267.

ἄληκτος, ον, Ep. ἀληκτος (λήγω), unceasing, endless, incessant, θυμός, 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζων, 11, 12. Hom. has only the Ep. form.

ἀλήμεναι, Ep. for ἄλῃναι, see εἴλω.

ἀλήμων, ονος, ὁ (ἀλάομαι), wandering about, Od. 19, 74; subst. a vagrant, *Od. 17, 376.

ἄλῃναι, see εἴλω.

ἄλῃται (ἄλῃται ed. Wolf), 3 sing. aor. 2 subj. from ἄλλομαι, 21, 536.

ἀλητεύω (ἀλήτης), only pres. to wander about, to roam; often in Od., comm. spoken of vagrants, to beg, Od. 14, 126, 16, 101; but also of hunters, Od. 12, 338.

ἀλήτης, ου, ὁ, a vagrant, a beggar, *Od. 14, 124.

Ἀλθαία, ἡ, daughter of Thestius and Erythemis, sister of Leda, wife of Ōeneus of Calydon, who bore to him Meleager, Deianira, etc. The post-Homeric legends state that she slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcae his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, 9, 555.

ἄλθωμαι, Ep. mid. to heal (intrans.), to be healed, to get well, 5, 417.† (ἄλθω, akin to αλο, to make grow.)

ἀλῆαῖς, ἐς (ἄμη), gen. ἐός, blowing over or on the sea, epith. of a favorable wind, Od. 4, 361.†

Ἀλῆατος, ὁ (situated on the sea, from ἄλς and ἄρω), Halartus, a town in Bœotia, on the shore of the lake Copaïs, now Μασί, 2, 503; also ἡ, Diod.

ἄλῆστος, ου, poet. (ἄλῆσμαι), unbending, not to be stayed, incessant, immense, μάχη, πόλεμος, ὄμαδος. The neut. as adv. ἄλῆστον ὀδύρεσθαι, to lament incessantly, 24, 549. *11.

*ἀλγείτων, ου, poet. (γείτων), near the sea, Ep. 4.

ἀλῆγκιος, ου (ἡλίξ), prop. of equal age, but generally, like, equal, similar, τινί, 6, 401. Od. 8, 174.

ἄλιεύς, ἦος, ὁ (ἄλς), a fisherman, Od. 12, 251. 22, 384, and mly. 1) a seaman, a sailor, Od. 24, 418; as adj. ἐρέται ἄλιῆς, rowers on the sea, Od. 16, 349. *Od.

*Ἀλιζῶνες, οἱ, sing. Ἀλιζών, ὧνος, ὁ (encircled by the sea, from ἄλς and ζώνη), the Halizones, a people on the Euxine, in Bithynia, neighbours of the Paphlagonians, 2, 856. Steph. According to Strabo, prob. the later Chalybians, who in his time were called Chaldæi. Eustath. and Strabo also cite the nom. Ἀλιζώνος. (They must not be confounded with Ἀλαζῶνες, a nomadic people in Scythia.)

*Ἀλῆ, ἡ (fem. of ἄλιος), daughter of Nereus and Doris, 18, 40.

*Ἀλιθέρης, ου, ὁ, son of Mastôr, a faithful friend of Ulysses in Ithaca, Od. 2, 157, 17, 68.

ἄλμυρῆις, εσσα, εν, poet. (μύρω), flowing into the sea, rushing seaward, ποταμός, 21, 190. Od. 5, 460.

ἄλιος, ιη, ιον (ἄλς), belonging to the sea, dwelling in the sea; γέρον ἄλιος, the old man of the sea=Nereus, 1, 556; ἄλιαι θεαί, sea-goddesses, 24, 84; ἀθάναται ἄλιαι, 18, 84; also ἄλιαι alone, 18, 432.

*2) fruitless, idle, vain, βέλος, μῦθος, ὁδός, ὄρκιον, 11, and Od. (The second signif. is comm. derived from ἄλῃ, but unnecessarily[?], since the earliest language connected with the sea the idea of unfruit-

fulness.) [Related to ἄλῃ, ἀλαός (blind, lit. bereaved), ἡλός Dōd.]

*Ἄλιος, ὁ, 1) a Lycian, 5, 678. 2) son of Alcinoos, Od. 8, 119.

ἄλιотρεφής, ἐς, poet. (τρέφω), gen. ἐός, nourished in the sea, sea-fattened; epith. of seals, Od. 4, 442.†

ἄλιώ (ἄλιος), aor. ἄλιωσα, without augm. to make vain, to frustrate, to render void, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, 16, 737.

ἄλιπλος, ου (πλέω), whelmed in the sea. τεῖχεα ἄλιπλοα θείναι, to sink the walls into the sea, 12, 26.†

ἄλιπόρφυρος, ου (πορφύρα), coloured with the purple of the purple, sea-purple, dark-purple, ἡλάκατα, φάρεα, *Od. 6, 53, 13, 108.

ἄλς, adv. (ἄλῆς), 1) in heaps, in multitudes, in crowds, in swarms, 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) sufficiently, enough, 14, 121. ἡ οὐχ ἄλς, is it not enough? with a seq. ὅτι or ὥς, 5, 349, 23, 670. ὅθι ἐκεῖτο ἄλς εὐώδης ἔλαιον, where there was fragrant oil in abundance, Od. 2, 339.

*ἄλίσκομαι (in the act. obsol. theme ἄλο-), fut. ἄλῶσομαι only Batr. 286, aor. 2 ἔδλων, ἤλων only Od. 22, 230, subj. ἄλῶ Ep. for ἄλῶ, optat. ἀλοῖην, Ep. ἄλῶην, 9, 592, infin. ἄλῶναι, partcp. ἄλούς (ἄλόντε with ᾱ, 5, 487), 1) to be caught, taken, captured; spoken of men and cities, 2) Metaph. θανάτῳ ἄλῶναι, to be snatched away by death, 21, 281. Od. 5, 312; hence also alone to be killed, 12, 172. 14, 81. 17, 506. Od. 18, 265. *μήπως, ὥς ἀψισι λῖνον ἄλόντε πανάγρου—κῆρυα γένησθε, lest ye, as if caught in the meshes of a net, should become a prey, 5, 487. (According to Buttm. Gr. Gram. § 33, 3, 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ᾱ in ἄλόντε, Bothe proposes to read ἄλύνοντε, from ἄλυνω, trepide erro.]

ἄλιταῖνω, poet. aor. 2 ἤλιτον once, 9, 375; aor. mid. ἄλιτόμην, infin. ἄλιτέσθαι, with like signif. to do wrong, to sin; always with accus. τινά, to sin against any one, 9, 375. 19, 265; ἀθανάτους, Od. 4, 378; Διὸς ἐφετμάς, to violate the commands of Zeus, 24, 570.

ἄλιτήμενος, η, ου, an Ep. perf. partcp. with accent of pres. for ἤλιτημένος from ἄλιταῖνω with active signif. doing wrong, sinning; with dat. θεοῖς, against the gods, Od. 4, 807.† According to Rost Vollst. Lexik. under ἄλιταῖνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject: 'for he is no sinner in the eyes of the gods.'

ἄλιτήμων, ονος, ὁ (ἄλιταῖνω), sinning, wicked, *24, 157. 186.